THE

Baptist Magazine.

NOVEMBER, 1823.

THE ADDRESS DELIVERED AT THE INTERMENT OF THE LATE *Rev. JAMES HINTON of Oxford.**

We are about to commit all that was mortal of a beloved brother and father in the ministry to the silent tomb. Many of us cannot forbear taking up the lamentation of David over his deceased friend Jonathan, "I am distressed for thee, my brother; very pleasant hast thou been to me:" yet, a consideration of his present happiness and glorious reward reconciles us to the painful separation, alleviates our sorrows, yea, turns them into congratulation and joy. Our great loss is his unspeakably greater gain.

My dear Brethren in the ministry of the gospel, the sudden and affecting stroke which has thus assembled us together will, I trust, prove productive of the most salutary effect on our minds. I need not say to *you* that we have in it a renewed and powerful call to increasing watchfulness and diligence in our Master's work. God has spoken once, yea twice, in the space of a few days: we had but just received the mournful intelligence of the sudden removal of the excellent and eminent Missionary Ward, ere the affecting tidings reached us of the equally sudden departure of our dear and honoured brother, to whom we are now paying the last sad tokens of respect, in attending his mortal remains to the grave. In the death of each, a most serious loss has been sustained, and a wide breach occasioned, which cannot fail to be extensively felt throughout the whole Israel of God. May we and all the surviving servants of Christ duly regard and improve these solemn and reiterated warnings, knowing that we also must soon put off these tabernacles, leave them in the dust, and appear before the Judge of quick and dead. Our Lord will ere long call upon *us* to give an account of our stewardship: may he impart grace to occupy with fidelity and zeal till he shall come; and whensoever the period arrives, be it more distant or more near, gradual or sudden, may we be found so doing. This was the unspeakable happiness of our deceased brother; though the approach of his Lord was so rapid, yet it did not

* The Editors are much obliged to the Rev. Mr. Coles of Bourton-on-the-Water, for his affectionate Address which he has sent at their urgent request; and they regret that, in consequence of various accidents, it could not have an earlier insertion.

take him by surprise, but, habitually prepared, he was enabled to welcome it.

I would never wish to be the panegyrist of the dead; but were I to utter half what my heart would dictate, and what truth would justify, I should possibly subject myself to the charge on the present mournful occasion. I am exonerated, however, from now attempting to delineate the character of our departed friend, since that will naturally devolve on a highly-esteemed brother, one of his earliest and most intimate friends, when, in conformity with the particular wish of the deceased, he shall preach his funeral sermon. A few sentences, therefore, may suffice to express what is merely intended as a very brief tribute of the heart-felt regret of the speaker, who had the happiness to enjoy his cordial and uninterrupted friendship for nearly the last twenty-six years of his life; in which tribute, he is persuaded, every heart present will be in unison. The spirit which animated that corpse had just attained the maturity of its powers at the interesting period when so general a movement took place in the British Israel, after a long period of criminal apathy and sloth, on behalf of the rising generation of our native country, her ignorant peasantry, and the perishing millions of the heathen world, which soon evinced itself in the establishment of Sunday Schools, village itinerancy, and foreign missions. If this general movement did not take its first *rise*, it received its first most powerful *impulse*, from the heavenly-inspired energies of several distinguished individuals of that denomination of christians to which the deceased belonged; and a Carey, a Pearce, a Fuller, a Sutcliffe, a Ryland, and others, who may be justly regarded as among the fathers of modern missions, received the most cordial and effective co-operation in all their plans and exertions from our departed brother, who lived to see those efforts, though necessarily feeble and contracted in their commencement, crowned, by the Divine blessing, with a degree of success that has delighted and astonished the friends of Christ in every quarter of the globe. When, subsequently to the period alluded to, numerous societies were formed for the diffusion of Christianity, both at home and abroad; and when, beyond all others, the British and Foreign Bible Society extended its operations throughout the earth; they all and each met with an able and eloquent advocate in our deceased brother, whenever the arduous duties of his pastoral office, and the oppressive exertions of a tutor, permitted, which last alone would have been sufficient to exhaust the energies of a common mind. While, as it thus regards the general interests of religion, we cannot but deplore his death; yet it is as a husband, as a parent, as a pastor, and as a member of the Oxfordshire Association of Ministers and Churches, that his loss will be most acutely felt. At every Anniversary of our Association, from its commencement, one and twenty years since, he has been enabled to attend; and he often declared, that nothing but the most imperious necessity should ever occasion his absence till death. He never felt himself more happy, and more at home, than when surrounded by his associated brethren and christian friends, his domestic circle and immediate charge excepted. If this was discovered on any one occasion

more than another, it was at the last Anniversary, when, had he certainly known it would be the last, he could not have expressed himself more appropriately in his devotional exercises and public addresses. He spoke with greater pathos than ever, *as a dying man to dying men;* and, as if in near anticipation of the event that was actually just at hand, he thus concludes the letter from the Christian Society meeting in this place, to the Association: "We wish, when our Lord shall come, to be found so doing. For another year, brethren, we bid you farewell; the returning season, it is probable, will not meet all of us on earth, but if absent from the body, we hope to be present with the Lord. *Here* one generation to another shall call him blessed; *there* all shall meet around his throne, while the Redeemer pronounces the joyful truth, 'O Father, here am I, and the children thou hast given me: of all that thou gavest me, I have lost none.'" The loss of his wise counsels, and faithful energetic appeals, both in the social circle and public assembly, will be deeply felt at every future Anniversary. May the Lord the Spirit sanctify his death to all of us who survive in the ministry, that we may work while it is called to-day—that we may be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord.

What shall I say on this solemn occasion to you, who compose his bereaved mourning flock? You now attend to the grave a faithful, affectionate, and beloved pastor; it was in his heart to live and die with you, and he has done it. It would be strange indeed, yea criminal, if you did not lament him, sorrowing that you shall see his face and hear his voice no more; but I would have you made sorry after a godly manner, that you may receive damage in nothing: for godly sorrow, (whatever the immediate and particular circumstances which give rise to it, or prove the occasion of it,) worketh repentance unto salvation, not to be repented of. Blessed, for ever blessed, be his God and yours, you are called to weep, not so much for him as for yourselves. Methinks he addresses you as from the grave—from eternity—from heaven—and says, "If ye loved me ye will rejoice, because I am gone to the Father; weep not for me, but for yourselves and your children." His lamp, it is true, is extinguished in the earthly temple, but it shines with inconceivable lustre in the temple above. Extinguished, did I say? I am almost ready to recal the word; through the riches of Almighty grace, many of you, the fruits of his labours, and the seals of his ministry, have caught the sacred flame; in a sense, he still lives and shines in you, even here; for once ye were darkness, but, through his instrumentality, ye became light in the Lord. Let your light so shine before men, that others seeing your good works may glorify your Father who is in heaven.—It is natural, and in a degree allowable, for us to lament that the period of his service and usefulness is closed on earth; but we believe that he is devoted to the same Lord in more glorious services in heaven; for "there his servants serve him." We enjoyed our dear friend, and you your beloved pastor, as long as God saw fit, and *longer* than is frequently

permitted, by that sovereign and gracious Providence which fixes the boundaries of our habitation, and the period of our existence. God never suffers any of his servants to die a premature or untimely death; to us it may appear so, but it is not so in his sight. It has often been justly said, "God's servants are immortal till their work is done;" *i. e.* he continues their lives till they have finished the work he has given them to do. Many of them, indeed, do not live to finish that work which they *designed* to do for the glory of his name, and the good of his church; but they finished that which he *appointed* them, and what they designed, but could not accomplish, shall be accepted and rewarded as if completed. Need I urge you *now* to keep a steady eye on Jesus, as sustaining the relation of a Shepherd; inferior shepherds, you see, are not suffered to continue by reason of death. Your fathers, where are they? and prophets and pastors, do they live for ever? They do not—Death oftentimes has this commission, "Smite the shepherd;" and all the tears and prayers of a trembling flock cannot prevail to ward off the fatal stroke. But O what a consolation is it that the great and chief Shepherd lives still! our Jesus is he who was dead, but is alive, and lives for evermore. Though bereaved then of a faithful under-shepherd, you are not left comfortless; though he has left you, Jesus Christ remains, who is the same yesterday, to-day, and for ever. Be doubly earnest *now* with *Him*, to take you under his pastoral care and conduct—to provide ordinances for you while you are destitute of a stated ministry, and to bless them to you—to go before you in all the steps you are to take, and to give you, in his own due time, another pastor after his own heart, who shall feed you with knowledge and understanding. Be peculiarly solicitous, as the flock of Christ, *now* to keep closer together, and beware of dissensions and divisions. Call to mind the doctrines, counsels, and reproofs of your deceased pastor, and continue in the things you have learned of him. Let his name be fragrant, his memory dear to you, and his disconsolate widow and bereaved family have a large share in your sympathy and prayers. May it be *her* consolation, under the present sore trial, and under the increasing infirmities of advanced years, to feel that the severe loss she has experienced is more than compensated by the enjoyment of His presence, who sustains the cheering appellations of the God—the Judge—the Husband of the widow, and the Father of the fatherless! May your *father*'s virtues live and shine in *you his children*, and his God be your God! May he meet you all at the right hand of Christ in the last great day, and be able to say of you, as he will of so many others never related in the ties of nature, "Here am I, and the children thou hast given me!" It was the peculiar happiness of your father, while living, to indulge the pleasing persuasion of your conversion, and to receive your affectionate assurances, that his parental and ministerial labours had combined to contribute towards that happy and infinitely-desirable result; to witness the exaltation of one to the church triumphant, to welcome your admission into the church militant, and to hail the introduction of *two* of your number into the glo-

rious yet arduous work of the christian ministry. To *you* his surviving sons in the flesh—in the gospel—and in the ministry—he being dead yet speaketh what you so often heard him address to you, while he was with you, with all parental affection and ardour, "Hold fast the form of sound words which you have heard of me, in faith and love which is in Christ Jesus. Study to show yourselves approved unto God, workmen who need not to be ashamed, rightly dividing the word of truth. You have fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, and afflictions. Continue ye in the things which you have learned, and have been assured of, knowing of whom you have learned them. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. Be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth."

Are there any present who have often attended, or perhaps long sat under the ministry of our deceased brother, and have slighted his message, continued hardened and impenitent, turned a deaf ear to the charmer, charming never so wisely, to whom he was, as was Ezekiel to his hearers, as one who had a pleasant voice, and could play well on an instrument? That tongue which so often faithfully warned you is now silent in death, and will warn you no more;—those eyes which so often shed tears of tender compassion over your perishing condition, are closed in death;—those hands which were so often stretched forth in earnest expostulation and admonition, must now moulder in the dust;—and that heart which so often beat with ardent longings of desire for your salvation, will beat no more! Shall the affecting scene of the present hour fail also to leave any lasting impression? God forbid! O let me beseech you *now*, at length, to pause and reflect, ere the grave close on the remains of your faithful minister. There is, assuredly, great danger that, after having gone thus far, and continued thus long, careless and indifferent, God, in righteous judgment, should say, "*Let him alone.*" By this very providence he partly does so; you will never more hear from his lips the evil of sin—your exposure as sinners—the glories and suitableness of the Saviour—the kindness and urgency of the invitations of the gospel—and, O! I tremble at the prospect of that awful interview which will take place between you and your minister before the presence of your righteous Judge, at that great approaching day, when, if you continue impenitent to the end, he must be a flaming witness against you, and you will reflect on all his ministry, and on this affectionate address at its close, with unavailing remorse, and hopeless agony. The Lord grant that you may find mercy of the Lord in that day! that *your minister's death* may prove the means of *your spiritual life*, and that you may also meet around the throne, and unite in the everlasting praises of God and of the Lamb! But I am persuaded better things of many of you, and things that accompany salvation, though I thus speak. I address many to whom the word of God, as ministered by him, has proved a savour of life unto life, even the power of God to your salva-

tion. Go ye, as the disciples of John did after his funeral, and "*tell Jesus*"—*tell him* your sorrows, in the loss of that dear man of God, to you the messenger of glad tidings—*tell him* your obligations, for the benefit you have derived under the ministry of his servant — *tell him* your sins, which this stroke may bring afresh to your remembrance—*tell him* your dependence on his continued care and compassions, as your ever-living Lord—*tell him* your desires that he may appear for you, and bless you still in the labours of surviving ministers—*tell him* your expectations and hopes, under the loss you have sustained, grounded on his own precious and inviolable promises—*tell him* your anticipations of the period, when you trust that your late dear minister will recognize you as the trophies of your Redeemer's grace, and as *his* joy and crown of rejoicing. And now, may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us all perfect in every good work, to do his will; working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever! Amen.

On the Interpretation of the Figurative Language of Scripture.

(Continued from p. 372.)

THE Scriptural Limits of Interpretation and the collation of facts and dates adduced in the last paper,* may tend to show the propriety of preserving a due medium between a multifarious application of the Figurative Language of Scripture and a disregard to designed features of resemblance. In a series of Predictions, however, the Book of Providence must be consulted not only at minute points, but throughout its vast amplitude: for the events of revolving ages are stars in the political firmament which are known to be the objects delineated in prophecy, from their relative position and gradations of brilliancy. Thus, as Pharaoh dreamt of *twenty-eight* things, and as Providence accomplished his dreams by *fourteen* things only,† it is just to conclude that the prophecy contained TWO delineations of the very same constellation. But had not Joseph been favoured with special aid from heaven, no man could have told beforehand that the twenty-eight things Pharaoh saw, meant fourteen years and not twenty-eight years; for seven years of plenty might have introduced seven years of famine in the latter half of twenty-eight years as well as in the former half. Hence we perceive that, without Joseph's interpretation, the prophecy must have been *a sealed book* till its *complete accomplishment*, since nothing but TIME could have made such a prophecy plain. So when Daniel wrote, an impenetrable obscurity‡ pervaded the predictions he communicated, because the interpreter was AFAR OFF; but when John wrote his epistle to the seven churches in that one book called the Apocalypse, it was said to him, "*Seal not* the sayings of the "prophecy of this book, FOR the TIME is AT

* See the Baptist Magazine for September last.

† See Gen xli.

‡ See Dan. xii. 4, 8.

HAND," Rev. xxii. 10. Thus then, with the exception of *explicit predictions*, Providence is the only unfolder of the Book of Prophecy.

Nothing, however, can be more apparent than the existence of a General Chronological Order in the respective series of symbolical representations. Hence in each of the two series already adverted to, the symbols of the seven plenteous years were first presented to Pharaoh's view, as those years were to elapse first in the Order of God's Providential Dispensations. One event, indeed, does not always cease to exist before another commences, but still the two events may be consecutive, as it regards their commencement, or some stages of their progress. Hence Time is to prophecy what space is to a constellation of stars, and thus a chronological restraint is imposed upon Figurative Language, which otherwise it would be impossible for any man to understand or apply.

But to proceed with prophetic delineations of Providence, we may remark that, as some leading stars in a constellation form a clue to the whole assemblage; so, in Providence, there are some determinate parts that form a decisive clue to the whole range of a prophecy. To illustrate this observation we may advert to that exhibition of events which followed the opening of the fifth and sixth Apocalyptic seals. For in Rev. vi. 9—11, our attention is evidently directed to a happy rest given to the saints for "*a little season*" between two grand periods of persecution,—*a little season*, therefore, that must have commenced in the reign of Constantine the Great, when peace and joy were granted to theChurch Militant between the Pagan and the Papal Ascendency. An extensive series of judgments, then, must have been connected with the sixth seal: for if the downfal of the Ancient Roman Empire be not included, the blood of those who suffered under the ten Heathen Persecutions was not exhibited as *avenged* according to the expectation excited by the answer given to the Saints under the altar, who said "How long, O Lord, dost thou not judge and avenge OUR blood on them that dwell ON THE EARTH"? Rev. vi. 10.—Besides, the sixth seal itself evidently introduces the great day of the WRATH of the LAMB.

Thus, then, the dire catastrophe connected with the sixth seal began with the downfal of the Western Imperial Sovereignty, which, after a series of deadly blows on different Emperors, ceased under *Augustulus* in the fifth century, when the Papal Domination was about to be "fulfilled" or, in other words, "to be in a course of fulfilment."—But the downfal of the Western Imperial Sovereignty was only the darkening of the *third part* of the Glory of the Grand Dominant Dynasty of the Christian Age, (Rev. viii. 12.)—In the second place, then, we consider the catastrophe introduced by the sixth seal as including also the downfal of the Eastern Imperial Sovereignty which ceased with *Constantinus Palæologus*, when Constantinople was taken by the Turks on Tuesday the 29th of May in the year 1453.—There is still, however, another downfal to complete the catastrophe; for the saints who received the "white robes" under the fifth seal were informed that others would be killed as they had been: and thus we are led to consider

the promoters and agents of the latter persecutions as included among those who say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

Here it may be proper to bear in mind that a community may be very corrupt, and yet, in spite of that corruption, may include "a few who have not defiled their garments." For example, what could be more corrupted than the Jewish system in the days of our Lord? and yet both in the Sanhedrim and in the Hierarchy, there were some who waited "for the consolation of Israel."—So again, in another view, Jehovah sometimes makes use of little things to teach us great things. Thus he ordained that the ox which treadeth out the corn was not to be muzzled, though this regulation did not originate in a consideration of the necessities of the ox, which could, at proper intervals, be plentifully fed by other means. Accordingly, the Apostle Paul intimates that this command did not owe its existence to God's care of oxen, but was given "ALTOGETHER for our sakes." In short, it was written, not for the sake of its direct meaning, but for the sake of the INFERENCE deducible from it. In the same manner we may sometimes interpret God's conduct towards nations. For the Divine displeasure against persecution is much more strongly exhibited by selecting a comparatively innocent descendant of "the third or fourth generation," (or a more remote descendant,) than by a signal display of vengeance on the man who exults that countless multitudes have been massacred within his jurisdiction for peaceably professing a different religion; nay, that like the massacre at Bethlehem, even babes at the breast had been slaughtered under his auspices. Nor should this procedure stumble us, since it springs from the unerring wisdom of that Divine Being who has a boundless eternity before him to adjust every apparently unequal balance.

To return, however, to the sixth seal, it may be remarked that the catastrophe it introduced is, if possible, more clearly pointed out by subsequent events than by those which preceded it. For after the complete departure of GLORY from the Grand Political Firmament of Persecuting Ages, we behold, in the accommodated figures of prophecy, FOUR Angels restraining the fury of the FOUR Winds, so that revolutionary storms and desolating political tempests will, like Satan, be placed under the restraints of the Almighty. In those happy days which the subduing efficacy of the gospel will introduce, the wolf, though not changed into a lamb, will nevertheless be the lamb's *harmless associate*, (Is. ix. 6.)—The lion too, will abstain from his accustomed prey, and "eat straw like the ox." No embattled armies will then be seen on the once warlike plains; nor will "the man of sin" continue to enthrone himself in "the temple of God," saying, I AM HE: but the Son of Man himself will appear in his GLORY, and be surrounded by "a CLOUD of witnesses." Then will the melodious accents of wisdom be heard from pole to pole; and the messengers of Christ will be commissioned to gather together from the four winds his elect,

whose sake Jehovah's hand was stayed in the day of Jerusalem's unparalleled calamity, (Mat. xxiv. 21, 22.)—At this happy period then, the twelve tribes of Israel shall produce "SERVANTS OF GOD," Rev. vii. 3, 4: and Saints will no longer be seen under the altar recounting the persecutions through which they have passed, or learning that similar *tribulation* awaits others of the saints; but the church militant in the Gentile World shall come out of "THE *great tribulation*;" and, a second time, be "clothed with white robes," (Rev. vii. 9, 14.)—Thus then saints will no longer say, "our bones are scattered at the grave's mouth;" but they will arise from that political death to a life of blessedness on the earth, participating with the Great Redeemer in the universal triumphs of his Spiritual Kingdom. Then, indeed, will Jehovah rejoice over his ancient people "as the bridegroom rejoiceth over the bride," (Is. lxii. 5)—and Gentiles will be guests at the marriage supper.

It is worthy of observation, likewise, that the scenes presented to our view in Rev. vii. agree with those contemplated by the Apostle Paul when he spoke of "the FULNESS of the GENTILES," and of the salvation of "ALL ISRAEL," as connected events of the latter days. For the *hundred and forty-four thousand* "Servants of God" from "ALL the tribes of the children of ISRAEL" are contrasted with "a great multitude which no man could number, of ALL NATIONS, and KINDREDS, and PEOPLE, and TONGUES." Here, therefore, we see an exemplification of *all Israel* and *the fulness of the Gentiles* as mentioned in Rom. xi. 25, 26.—The "Great Multitude," indeed, are said to be "before the throne of God;" but this circumstance is no more an objection to those individuals being in the church on earth, than our Lord's walking among the golden candlesticks (or seven churches) was an objection to *his* being in *heaven*. The truth is, that in order to show Christ's presence in his churches, either he must be seen among them on the earth, or they must be seen with him in heaven. The visions, therefore, serve to denote fellowship and concert rather than the abstract idea of place.—These saints, indeed, will not have to experience persecution again, as was the anticipation in the halcyon days of Constantine, for the scorching sun shall *no more* hurt them, "nor any heat." Nevertheless their triumphal songs will be suspended for "about half an hour," or "a little season," (Rev. xx. 3,) when the hostility of the enemies of Jehovah shall make prayer more seasonable than exultation. But those prayers will be omnipotent. For they will be rendered grateful by the inconceivably fragrant incense which our Great High Priest offers from the golden censer, (Rev. viii. 3, 4)—and then will commence that awful and desolating storm which will be the harbinger, not of that political or first death under the Millennium from which the enemies of God and Truth shall have arisen, but of that "Second Death" which will not admit of the least alleviation during the "Mighty Roll" of the countless Ages of Eternity.

Having then ascertained that the grand and awful catastrophe introduced by the opening of the sixth seal was both preceded and followed by the saints' being clothed with "white robes,"

(Rev. vi. 11, and vii. 9,) we have boundary lines on each side which we cannot pass, and thus we have a clue to the assemblage of events already considered.

In connexion with what has been said, it may be observed that a plurality of homogeneous events, however distant, may be represented as a single event taking place at one and the same time. Thus when we read, "In him shall the Gentiles trust," we read a prophecy that was fulfilling in the days of the Apostles, and which will be in a course of fulfilment till the end of time.

Nearly allied to this class of predictions are certain Proverbial Expressions which, with little or no variation, will fit different events occurring in distant ages. Thus in Jer. xlviii. 45, &c. we meet with language which, though prophetic, was proverbial language that had been exemplified several hundred years before, when Sihon was king of the Amorites. For the Sacred Writer relates that Sihon had made war with the king of Moab, and had taken possession of his land even to Arnon: and then in Numb. xxi. 27, &c. the following memorable language occurs: "Wherefore they that speak in PROVERBS say,

Come into Heshbon—
Let the city of Sihon be built and prepared:
For there is a fire gone out of Heshbon,
A flame from the city of Sihon," &c.

In comparing this original passage with the language adopted in the prophecy of Jeremiah, it will be perceived that by suitable changes of expression, the phraseology was adapted to that destruction of Moab which it was the object of the prophecy to predict.

To proceed a little further, however, we may observe that there have been fulfilments of Scripture as a Proverb, in which there has been no essential deviation from the original phraseology. Thus in Jer. xxxi. 15, it is said, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not." So great was the cause for weeping when the ten tribes went into captivity, that Rachel the mother of Joseph, Ephraim's father, was no longer identified with the dead in the neighbourhood of Ramah where she had been buried: but when Ephraim went into captivity, she appeared as a disconsolate mother bewailing the loss of her children. Thus the cause for weeping was real, and the alleged effect fictitious.—But the same language was again exemplified in the days of Herod, though certainly not as a prophecy: for the figurative statement concerning Rachel's weeping never was a prophecy, as it was written long after the event it exhibits. For the object of Jeremiah's prophecy was to depict times when the state of Joseph's descendants shall be adapted to change Rachel's sorrow into joy and transport—but to name sorrow even in times of joy is to give scope for the contemplation of a weeping-time. Nevertheless a reference to that weeping-time may not be prophecy but history, as in the language of Jehovah recorded by Jeremiah.—In the days of Herod, however, another cause for weeping existed. For that jealous and barbarous king had accomplished the massacre

of the infants of Bethlehem and its vicinity. Therefore, as Rachel had been buried in the way to Bethlehem, Gen. xxxv. 19—in the neighbourhood of Ramah which belonged to the tribe of Benjamin, it was in character for her to lament, because wherever Herod's massacre extended into that tribe, it affected the descendants of that son of hers whom she, with her expiring breath, had named Benoni. Thus then the words cited from Jeremiah were descriptive of a past event when Jeremiah himself recorded them: but when Matthew adopted them they were fulfilled or exemplified in the same manner as the proverbial expression referred to by our Lord when he said, "Herein is that saying true, (or verified,) *one soweth, and another reapeth.*" John iv. 37.

To return, however, to decisive predictions, it may be observed that there is sometimes a distributive process which may furnish an additional clue to the interpretation. This process may be illustrated by a reference to Ezek. v. 12, where we read, "A THIRD PART of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a THIRD PART shall fall by the sword round about thee; and I will scatter a THIRD PART into all the winds, and I will draw out a sword after them."* Here the connexion is so close as to bring all the *three parts* into one view at the same moment: but in other portions of Holy Writ the respective parts of one grand prediction may be so scattered that their mutual relation may not immediately strike the reader. This dismemberment may be illustrated by a comparison of the first four trumpets with the sixth. For the four trumpets affected a THIRD PART of the Vegetable Kingdom, of the Sea, of the Rivers and Fountains, and of the Sun, Moon, and Stars; so that the four successive calamities extended, all together, to ONE THIRD PART of the whole compass of Nature.—For another third part, therefore, we have recourse to Rev. ix. 18, where we read, "By these three was the THIRD PART of men killed, by the fire, and by the smoke, and by the brimstone."—Moreover with respect to the third portion of calamities, we have a clue to their destination in Rev. ix. 20, 21, where it is stated that "the REST of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship invisible powers,† [or angels and departed spirits,] and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk: neither repented they of their murders, [or bloody persecutions,] nor of their sorceries,‡ [or specious and baneful arts,] nor of their fornication, nor of their thefts."

The threefold division thus brought under our notice by prophecy, has a corresponding division in the dispensations of

* Compare this verse with the beginning of the chapter.

† The Greek word δαιμονια means any invisible powers whether good or bad.

‡ There is wickedness enough among mankind to do inconceivable mischief: but to reduce this wickedness to one great system, and to marshal diversified nations into one vast army, acting in *perfect concert* for the promotion of that system, requires the skill and gigantic energies of another order of beings.

Providence. For the gradual downfal of the Western Roman Empire was characterized by four prominent events in the fifth century, which agree with the respective symbolical representations connected with the first four trumpets; and the annals of history not only further direct our attention to the downfal of the Eastern [Roman] Empire, as the event corresponding to that of the sixth trumpet, but they also furnish us with some striking facts that have contributed to effect the downfal of the surviving branch of the Grand Dominant Dynasty.

(To be concluded in our next.)

On the Dedication of Infants.

MR. EDITOR,

Is it right for Baptist ministers to take little infants in their arms and name them, which they call "dedicating them to God?"

They do not pretend to regard this ceremony as a command of Jesus Christ. Why then do they attend to it? If it do not belong to his kingdom, it must be a human invention; and that it does not so belong, is certain, for we no where read of the apostles, and first ministers of the word, practising it, or enjoining it upon professors of the gospel.

It may perhaps be said, that our Saviour took up little children in his arms and blessed them. True. And *he* only could bless them. But he has not commanded his ministers to assume that power. Nor has he given them the ability to confer either temporal or spiritual blessings on them.

In all dedications under the old dispensation, there was not only an express command respecting every thing to be done, but an ability to secure the end, whether it respected the fruits of the womb, or the fruits of the earth.

The Baptists act right in administering baptism to those only who make a credible profession of faith in Christ, and request baptism voluntarily, because none but such can make a solemn surrender of themselves to God. But as an unconscious babe is not a fit subject of baptism, so is it not a fit subject for a solemn dedication to God. There is as much propriety in baptizing an infant, as in dedicating it, and as much scripture in support of that practice. And I am almost inclined to think that infant baptism must have originated in some such inefficient ceremony as this dedication.

The apostle admonishes godly parents to bring up their children in the nurture of the Lord, but he never once mentions the dedication of children, either directly or indirectly.

Is not this practice an unwarrantable approach towards infant baptism? Is it not a species of will-worship on which a pharisaic spirit may rest with much complacency?

The gospel dispensation has to do with none but intelligent beings. Its message, its ordinances, its precepts, are all addressed to such persons, and to such only.

I believe this practice is not very prevalent in the south of England; but it is common in the north. And I think it is high time for those who regard it, either to show that it is a gospel institution, or to abandon the practice altogether. As Baptists, they ought to make a stand against a custom which savours so much of infant sprinkling, and which appears to be an obstacle

in the way of those who are inquiring for the good old way of believers' baptism. The minds of such are confused and unsettled while they behold a practice which goes the full length of pædobaptism, with the exception of water, and the form of words used.

Let the ministers publicly pray for those good mothers and their infants when requested; but let them not take a child in their arms and name it for the parents, as though they were not possessed of common sense enough to name it themselves. There can be no impropriety, if requested, in visiting such persons at a proper time to unite with them in thanksgivings to God for the mercies bestowed on them. But to take up a child and pretend to give it to the Lord, is making quite a ceremony of it, which, not being commanded, is a stumbling block to others, and no way adapted to impress the mind with the importance of spiritual worship.

I am not ignorant that pædobaptists charge the Baptists with neglecting their infants—because they do not have them baptized. And it may probably be owing to this, in part, that the practice is not totally abandoned. But if such a motive exists in the minds of any who practise it, they should recollect, that Paul said, "If he sought to please men, he should not be the servant of Christ." And if ministers do that which is not commanded by Christ—they must do it either to please others or themselves; and in either case prove *they* are not the servants of Christ *in that particular act.* They are like some of the good kings of Israel, who, though on the whole, they were pious themselves, yet allowed the people still to sacrifice in the high-places. And so our good pastors, to please the people, (as I suppose,) practise this unmeaning and inefficient ceremony, and the "people love to have it so."

I hope nothing that is here said will give offence. If we wish to reform an evil, it is necessary to expose it to view.

The Christian Pastor delineated.

An Extract from Counsellor Bristed's "Thoughts on the Anglican and Anglo-American Churches."

THE whole history of the christian church, from the advent of the Messiah to the present hour, proves, that without a *stated* ministry, and a regular performance of pastoral duty, no congregation ever *can* be built up in spiritual growth and holiness. A clergyman may preach ably, pray earnestly, expound instructively, and yet, without parochial visitation, be lamentably deficient in feeding the flock committed to his charge. No christian community can be bound up and consolidated in its most valuable, its immortal interests, unless the minister give continually a sound exposition of the holy scriptures, train up the youth in the nurture and admonition of the Lord, carry the law and the gospel home to the business and the bosoms of all his hearers, and enforce the duty and discipline of personal prayer, and domestic worship in every family of his flock.

There are a thousand avenues of conviction to the sinner's heart, which no public instruction from the pulpit can reach. Innumerable difficulties to be

solved, and cases of conscience to be explained, which are too minute and too subtle to be comprehended or touched by any course of general ministration. The adaptation of scriptural truth to many particular circumstances of individual need, can only take place in the familiar conversation of private and friendly intercourse. The hearts of the people are most effectually subdued, by a faithful correspondence between the pastor's practice and the preacher's doctrine.

By pastoral vigilance and prudence only, are often to be prevented or checked the beginnings of those abuses and scandals, which, when unrestrained, defy the interposition of ecclesiastical tribunals, disgrace the church, and injure the community. How are the children, the rising hope of every congregation, to learn to look up to their minister as to their spiritual father, except by frequent pastoral intercourse? And how is the clergyman himself to become acquainted with the actual state of his flock, their individuals, their family, their social religion and morals, if he only sees them gathered once in the week to listen to his pulpit discourses? How are the feeble to be strengthened, the thoughtless admonished, the drooping cheered, the hasty restrained, the poor comforted, the sick soothed, the dying supported, but by the voice, the smile, the tears, the prayers of their pastor; all pointing to the one great sacrifice for sin; to faith in Christ Jesus; a living faith, evidenced by a renewed heart and a holy life, regulated by the commandments of God's own revealed word?

An able and an eloquent preacher may command the respect and admiration of his audience; but the gratitude, the affection, the tenderness, of an attached people, are never given, save to the conscientious, vigilant, wise, and faithful pastor.

The difference between the cold, listless formality of those wretched flocks, who, for lack of pastoral care, look up to their negligent shepherds, and are *not* fed—and the lively, constantly growing spiritual-mindedness of those congregations who are blessed alike with the public labours and parochial visitations of *evangelical* ministers, is immense and awful. The first, even at the best, only add a heap of dull hypocrisy to the huge mass of iniquity which is always festering in its own corruption in a world that lieth in wickedness; that is bursting with sin and sorrow; that drives on its unreflecting course without God, and without Christ, and without hope; while the others are salient, living springs of health and life to all the surrounding community; who are checked by their reproofs, won by their kindness, enlightened by their admonitions, and improved by their example.

If I am not deceived in that which the Holy Spirit has pronounced to be deceitful above all things, I would infinitely rather that a son of mine should be a faithful, zealous, devoted parish priest, than the sovereign of an extended empire.

The venerable *Thomas Scott*, not long before he died, said, "The work of the ministry appears to me so great, that nothing else, comparatively, seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of the nation; but he *would* preach the gospel to the poor."

Baptismal Immersion of an Infant.

(From the Times, Sept. 23.)

On Sunday last, the 14th inst. was baptized by his father, with trine immersion, in the font of Littleham Church, after the second lesson at evening prayer, Fontelautus, first-born son of the Rev. Prebendary Dennis, B.C.L. This is probably the first instance of the scriptural and primitive mode of administering church baptism since the Restoration. By the apostolical canons, neglect of trine immersion is punishable with deposition.

It is recognized as the universal practice by the council of Carthage and other councils. It is required by the original English Liturgy, and is rendered discretional by the present; the rubric directing the priest to dip the child discreetly and warily, but in no case permitting the prevailing practice of sprinkling, or even of affusion, except on certificate of weakness.—"If they shall certify him that the child may well endure it, he shall dip it in the water discreetly and warily; but if they certify that the child is weak, it shall suffice to pour water upon it."

An unexceptionable provision was made for such cases by the decision of the Council of Florence in 1339, by its being made "indifferent whether baptism be administered in warm or cold water." Christ's and the Eunuch's coming out of the water; St. Paul's four references to baptism as washing, and two assertions of baptismal burial with Christ; concur in proof of immersion being the scriptural practice.

The early Fathers, Liturgies, Councils, and the Salisbury Missal, prove its subsequent continuance. Affusion was established by Calvin's Genevese Liturgy, and aspersion by the Long Parliament's Presbyterian Directory. By Charles the Second's Liturgy immersion is restored, but has not been practically revived.

Three sons of Sir Robert Shirley, in the reign of Charles the First, are the last recorded instances of infantine immersion at baptism.

The arguments in support of the practice are detailed in Mr. Dennis's "Prohibition of Baptismal Immersion by Calvin, the Perversion of justifying Faith."

Exeter Gazette.

Improper Catalogues at the End of Books.

Sir—In our neighbourhood, as in many others, there are not a few aged persons who are entire strangers to the alphabet of their mother tongue: I hope this total ignorance of letters will, generally speaking, terminate with their decease.

I most sincerely rejoice at the zeal and wisdom which for some years past have influenced christians of almost all denominations in behalf of the rising generation. Many are running to and fro in our cities, towns, and villages, and religious knowledge gradually increases. I am happy to say, that in this place, and its vicinity, the most benevolent exertions are making in behalf of the children of the poor. The young people belonging to the church of which I am pastor, are endeavouring to establish a Sunday-school Library, for the entertainment and improvement of the foremost scholars; and I am pleased at the wisdom which they manifest in their selection of books for these laudable purposes. One of the publications which they have

purchased, is called, "A Mother's Journal." This book I read with a considerable degree of pleasure, and cannot but wish it may be extensively circulated, and greatly blessed. But to my surprise and regret, when I came to the end of the Narrative, I found a *long Catalogue of foolish plays bound up with it*. Now, Sir, I wish to ask, if such trash as this is not calculated to vitiate the taste, and to counteract the serious impressions which may have been made upon the youthful mind, by reading this interesting little volume.

And is there no remedy for this evil? Is it not in the power of the author to prohibit and prevent it?

But if publishers do not think fit to discontinue this practice, I beg leave respectfully to request all pious parents, and Sunday-school teachers, to examine all the books which they purchase for their children, before they put them into their hands; and whenever they find such a Catalogue as the above inserted with the publication, to cut it out, and reduce it to ashes.

By inserting the above in your monthly publication, you will much oblige

J. C.

Fenny Stratford.

ANECDOTE,

Illustrating the Doctrine of Reconciliation.

IN one of the principal towns in the west of England resided two ministers, of distinguished note in the religious world both as preachers and men of letters. One of them was a minister of the established church, the other a Dissenter, of the Baptist persuasion. After living some time on terms of great familiarity and attachment, a root of bitterness sprung up, which not only divided them, but occasioned their former cordialities to give place to the opposite temper. Their mutual friends beheld this unhappy state of things with feelings of the most pungent distress, and every effort that could be devised was resorted to, for the purpose of reconciling them, but in vain. What argument or entreaty, however, could not effect, was afterwards brought about by simple means. An amiable christian minister one day took up his pen, and wrote the following Impromptu, which he transmitted, without comment or remark, to the disputing minister:

"How rare that toil a prosp'rous issue finds,
Which seeks to reconcile divided minds.
A thousand scruples rise at passion's touch,
This yields too little, and that claims too much;
Each wishes each with others' eyes to see,
And many sinners can't make two agree.
What mediation then the Saviour show'd,
Who singly reconcil'd us all to God!"

The person to whom these lines were sent, had no sooner read them than he seized his hat, called upon his offended brother, and eagerly renewed that friendship and harmony which had formerly subsisted between them!—Matt. v. 24, "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—*Theological Repository*, Vol. I. 1806.

QUERY BY P.

"HAVING failed in business, and obtained a legal discharge, is a person nevertheless under a moral obligation to do his utmost in future to meet the full demands of his Creditors?"

Most undoubtedly, Principal and Interest. A. B.

"And that, even if his pro-

perty has been reduced, and he has been deprived wantonly and oppressively of the means of discharging his Debts?"

P. cannot mean to ask this with respect to those of his Creditors who have *not* acted thus wantonly and oppressively. And with respect to the others, a Debtor is very liable to call *that* wantonness and oppression which does not deserve those names. A Creditor is often called wanton and oppressive, when he only endeavours to protect himself and his family from the rapacity, carelessness, or imprudence, of a Debtor. But if a Creditor should act wontonly and oppressively, (which is not so common as for a Debtor to act cruelly and unjustly,) the Debtor ought not on that account to render evil for evil, but is still under a moral obligation to pay his said Creditor. A. B.

QUERY.

WHAT are the needful qualifications and state of mind a person should possess to be baptized and become a member of a christian church?

Obituary and Recent Deaths.

MR. JOHN SKILLETER.

DIED, September 12, 1822, Mr. John Skilleter, of Sandy, Bedfordshire, aged ninety. He was born July 16, 1732, of an ancient family of Dissenters by the female line, whose names appear in the minutes of the church book of Stevington. He was converted upwards of sixty years ago under the ministry of the Rev. Mr. Berridge, and met with great opposition from his own relatives, as well as from his wife; but the more he was persecuted, the more he was supported with the comforts of religion. "For the space of two full years I lived," said he, "amidst the cares of the world, and an increasing family, but far above them! the temptations and trials of the world were nothing to me." He has been heard to say, "When I think of these seasons, it was as though I was not in the world; my heart was in heaven!" It is worthy of being noticed, that though the people in the village where he lived were decided enemies to religion, yet in a time of sickness, and when individuals were afflicted, he was sent for to pray for them. There are but few families to which he has not been called to pour out his heart to God for his afflicted and dying neighbours. The consciences of the most profane were on the side of the good man, and it has been said by not a few, that if there was a good man in the town, John Skilleter was the man. Those that have allowed themselves to revile religion in health, have deliberately said, they wished they might die as safe as he. About this time the celebrated George Whitefield came to preach at Everton, the sermon was so blessed to him, that he came home after the morning service, a distance of about three miles, to entreat his wife to go with him in the afternoon. It may be observed, that a little before this time, she had been greatly distressed by a dream. She thought the last great day was come; that the surrounding nations were summoned to the awful war, and that the judge of all pronounced the blessing of eternal life to many; but coming near where she stood, he took no notice of her, which she construed into an indication of his displeasure. The agitation of her mind occasioned by this, awakened her out of sleep; and with much terror she told it to her affectionate husband, concluding, that this would be her painful case. Mr. Whitefield preached from Matt.

xxv. 10. "And they that were ready went in with him to the marriage, and the door was shut." This brought to her mind her painful feelings, and sad distress was succeeded by hope and joy. The rest of their days they spent together, through a diversity of troubles and triumphs. Both were communicants with their beloved minister, the Rev. Mr. Berridge: they parted after having been companions in sorrow and joy, the space of fifty-two years, being parents of seven sons and three daughters. After the decease of Mr. Berridge, Mr. Skilleter united with the church at Blunham. He was a man frequent and fervent in prayer. His conversation generally turned on spiritual subjects. It will be long before he is forgotten in the village where he had so long lived. A prayer meeting was begun by him about thirty years since in the village, and there was a great revival of religion, and awakening among many young people; some of whom are now, and have been long in the ministry, and others members of different churches. The meeting is still continued. Blessed with a healthful body, and fruitful mind, he ceased not to teach by his example and precept, from house to house, the religion of Jesus Christ. Frequently he has been heard to say for the last fourteen years, since the death of his dear wife; "I am every day looking for the coming of my God. I am waiting for him, ready if it please the Lord to send for me." The first thing in the morning was to look up to him, and the last at night.

Most of his time for the last several years was spent in reading the word of God; and as he was very deaf, he used to express himself with much gratitude, for the comfort and pleasure he experienced in the holy scriptures. The Lord gave him his desire, and it was but a few days that he was confined to his chamber. He said to a friend, "I shall soon leave the old man." And the day he died, he said, "This is the day I have been long, very long, looking for." He possessed a steady hope, and with a deliberate view conversed most pleasantly of the prospects he enjoyed. Blessed with the use of his faculties to the last, he conversed as long as he could articulate; saying, "In my Father's house there are many mansions. I am just at home." Being asked if he had any doubts, he said, "No, no; why should I? the promises of my God have long been, and still are my support. I have lived upon them. This God is my God for ever, he will be my guide unto death. Come, Lord Jesus, come, Lord Jesus." Requesting one of his sons to kneel down by his bed-side, he said, "I cannot hear you; but Jesus Christ can." After commending his family to God, exhorting them to live in love and peace with one another, and expressing his gratitude for what God had done for some of them, his tongue moved in prayer to heaven when his voice was lost on earth. His foot was set beyond the grave, and though there was no extacy, yet trusting to and in his covenant God, he went as a child to his Father's house, and as a labourer to enjoy sweet rest. He slept sweetly in Jesus, having neither want nor wish to distress him. Mark the perfect, and behold the upright; for the end of that man is peace. By unperceived degrees he wore away; yet like the sun seemed largest at the setting.

A sermon was delivered at Blunham by Mr. Tandy, from Psalm xlviii. 14. which he himself had chosen, and at Sandy, by Mr. Beetham. Also, the Rev. Richard Wittingham, vicar of Potton, delivered a very impressive discourse from Rev. xxi. 25. "For there shall be no night there."

Mr. JOHN BAYLEY.

January 17, 1823, died Mr. John Bayley, many years a deacon of the Baptist church at Whitchurch, Salop. He was born at Market Drayton about 1744, and was brought to a sense of his state as a lost sinner when twenty years of age. He was inclined to Arminianism, till being in company with a friend, he was convinced of his error, and became a particular friend of the late

Mr. Scott, (better known by the name of Captain Scott,) with whom he was a particular favourite.

In the year 1776, having changed his views concerning baptism, he was baptized at Shrewsbury, and became a member of the Baptist church there. In 1778 he removed to Whitchurch, and opened his house for worship, which he conducted by reading the scriptures, and speaking from a chapter to a few of his neighbours, who met with him. Thus began the Baptist church at Whitchurch. After this he procured preaching once a month at Tilstock and Whitchurch.

The ministers who attended these places were Mr. Price, formerly of Wrexham, and the late Mr. Palmer of Shrewsbury; by their labours the Baptist cause was introduced and established here, to which our departed brother was a great blessing and ornament. A friend of his speaks thus of him. "I never met with any christian whose mind was better informed, or at whose feet I could sit with more pleasure to hear him converse of the great doctrines of free and sovereign grace. These were the doctrines he loved, and on which he lived, and lived so as to constrain, even their opposers to say, that they were according to godliness." His friend says further, "That he never met with any of God's people, in whom he could more visibly see the character of Abraham, the father of the faithful." He seemed to have such exalted views of the divine method of salvation, and of the finished work of Christ, that he could always say, he knew in whom he had believed, and that he was able to keep that which he had committed unto him against that day. He was distinguished for his liberality on all occasions for the cause of Christ. He fitted up a small place of worship in this town at his own expense, (which cost him fifty pounds,) and when that became too small, he built a larger one, without receiving any interest for the money whilst he lived. As he was in life, so he was in death. Constantly rejoicing in hope of the glory of God, he had neither doubts nor fears, but looked to the atoning sacrifice of Christ, from whence he derived all his joy, and peace, and comfort.

After a short illness, he died without a struggle or a groan, at the age of seventy-eight. His mortal remains were interred in the burying ground belonging to the meeting-house. His death was improved to a crowded audience from Phil. i. 21.

Mr. JOSEPH GOODMAN.

June 23, 1823, died at Towcester, after three days illness, Mr. Joseph Goodman, (late of Bradden,) in the sixty-sixth year of his age. For more than half a century, he had been acquainted with the truth as it is in Jesus, and about twenty-five years had filled the office of deacon in the Baptist church at Towcester. In 1770, he was at school at Northampton, under the tuition of the Rev. J. Ryland, M. A. There he caught the small-pox. During his illness, Mrs. Ryland took an opportunity to talk with him on the day of judgment, and the awful consequences of being separated from his pious parents, &c. which was the means of exciting him to begin to pray. This circumstance so awakened his attention to his condition as a perishing sinner, that he began to seek in earnest an interest in the salvation of Jesus Christ. At this time there were several others in the same school under serious impressions, who used to meet together in a separate place for social prayer. One of this number was the late Rev. Wm. Button.

The deceased, when about seventeen years of age, joined the Baptist church at Weston-by-Weedon; but when a church was formed at Towcester, of which the Rev. T. Skinner was pastor, he became a member *here*. The subject of the present remarks, was a man of reading and reflection. He possessed, in no small degree, a discriminating judgment: hence he was highly valued in his connections, for the advice and instruction he was capable of affording. Such was his gift in prayer, that he excelled all around him. And often there ap-

peared a sacred unction which produced a kindred feeling in those that united with him. In his character were combined many excellencies, yet he was as remarkable on the one hand for natural timidity, as he was distinguished on the other for his mental attainments. He had his imperfections; he was sensible he was not what he ought to be, nor what he wished to be. This is manifest from many expressions in a short diary he left behind him. On one occasion he writes thus, "What is my own experience now? What a wanderer have I been from the Lord! I often feel condemned under the preaching of the word. I feel so much hardness of heart, and insensibility of mind; so much backwardness to duty; that these evils rush upon the mind as so many sins. It sometimes appears to me, that we do not consider our sins of omission in such a light as they require —as they are not criminal in the sight of the ungodly. Being unknown, we seem to think too lightly of them." On another occasion he thus writes, "O! to grace how great a debtor! and a debtor shall be to all eternity! Nothing but free grace shall resound through Immanuel's land. And if ever I reach the blissful seats of heaven, (which I hope through grace to do,) my songs shall rise higher than those of angels, for they never tasted of redeeming grace, or dying love. Their happy spirits may sing the power that has kept them in their first estate, but those who are redeemed will have to sing of pardon and forgiveness."

His conflict with the king of terrors was short. On the Saturday he was confined to his bed; on the Sabbath was quite delirious; and early on Monday morning expired. On the following Lord's-day, his death was improved to a crowded and affected audience, from 1 Sam. xx. 18. "Thou shalt be missed, because thy seat will be empty."

J. B. T.

HANNAH SIMMONS.

August 6, 1822, died, in the thirty-second year of her age, Hannah Simmons of Middleton Cheney, Northamptonshire. Her mind having been visited (probably at an early age) by the regenerating grace of God, her natural kindness and amiable disposition, shone with a brighter lustre. Her life was extended much beyond the period which the fears and forebodings of her parents and friends had apprehended. Having attended the preaching of the gospel among a Methodist congregation, in Middleton Cheney, and having hoped that she had obtained some essential benefit, she became a member of their society in March 1815.

For several years previous to her connection with them, as well as till the time of her decease, she was a much esteemed teacher in the Sabbath school connected with the Baptist congregation. Her punctual and regular attendance at the school, her serious and becoming manner before the children, her affectionate, simple, and pious addresses to them, and the fervent prayers which she offered on their behalf in private, are among the considerations which have made her removal most deeply and painfully to be felt by her companions in teaching, and also by all the children. The means of religious instruction at the Baptist chapel having become more agreeable to the views of our friend, she, in 1819, became a regular worshipper at that place.

The church being for some time destitute of a pastor, she did not enjoy what had occupied so large a portion of the fervent desires of her heart, till the first Sabbath in July, 1822. On that day, she, with seven others, made a public profession of her faith in Christ, and was received a member of the church, and sat down at the holy Supper of the Lord.

Her health for some months previous to her union with the church, had been in so declining a state, that it was deemed right to recommend a delay in her obedience to her Lord's command, respecting baptism. But the deep conviction of her mind as to her duty, led to its administration on the day above

stated. For a fortnight afterwards, she seemed much better in health than she had been for some time before, and appeared particularly thankful for being enabled to attend to those ordinances, upon which her heart had been fixed in holy desire for many years. But relapsing into a state of great weakness, she began to think that her present affliction was unto death, and contemplated its approach with a trembling heart. Referring to her afflictions, she said, "I should not mind, if I were sure of having a happy entrance to a better life, but I fear! O that I knew that I were going to be happy! But it is a dark passage." The darkness which came over her mind was only a passing cloud. Enjoying the cheering influence of hope, and the manifestations of the love of Christ, she felt affectionately concerned for all her dear relatives, and for all who visited her. Entertaining the delightful hope that she should soon be blessed with the presence of God in heaven, she asked the deeply interesting and solemn question, of her mother, and of those who were present, "Shall I meet you there? mother, shall I meet *you* there? O! *shall* I, mother?" To each of her brothers and sisters she recommended the Bible, as being able to guide them through life, to comfort them in affliction, and to support them in death. To her youngest sister she said, "Betsy, be a better girl, do what you can for your father and mother. Do not be stubborn, but strive to learn all you can, and mind religion while you are young, that it may support you in affliction, and preserve you from the snares of the world." To her minister she proposed the deeply affecting question, referring to an interview in heaven, "O Sir, shall I see you there?" She manifested a great deal of anxiety lest she should be deceiving herself; but composed herself by hoping in the mercy of God through Jesus Christ. On Thursday, the 1st of August, she became so much worse, that her friends thought it proper to send for her brothers, who resided at some distance from her. To her brother Joseph she said, "My dear Joseph, how is it that you came *now?*" When she was informed that the news of her being so very unwell had brought him, she replied, "Oh my dear Joseph, you are often unwell yourself; but you received a Bible from the Sunday school, did you not? I hope you read that blessed book often, for it is able to make you wise to salvation. In that book you will learn your duty to God, and your fellow-creatures. Search in it as for hid treasure." The Sabbath school, in which she was so valuable a teacher, was often much upon her mind. To a dear friend and fellow-teacher who waited upon her with unwearied kindness night and day, and whose kind attentions ceased only with her exhausted strength and spirits, and then were repeated as often as these were recruited; to this kind and constant friend she said, "Should my life be spared, I hope I shall not be so backward to converse with the children as I have been, but endeavour to show them their dangerous state by nature and practice, and lead them to that Saviour who is now precious to me." She wished the children of her class to be reminded of the last solemn conversation she had with them, when she hoped that they would all meet her at the right hand of God. She left some solemn charges to be given to the teachers, that they would be constant and diligent, not turned aside by difficulties, nor cast down by discouragements, but always abounding in this interesting work of the Lord. On Sabbath-evening, she thought, and so did all her friends, that she was dying. It was delightful to witness her steady confidence in the mercy of God, through the atonement of Christ, and the calm and sweetly composed state of her mind in the immediate prospect of death. About two hours before her death she said, "I am going to sing hallelujah to the Lamb, for ever and ever." On the following Sabbath a sermon was preached from 1 Cor. vii. 29, (chosen by the deceased,) to a very numerous and deeply-affected auditory.

Review.

A Mother's Portrait: sketched soon after her Decease, for the Study of her Children, by their surviving Parent. London: Knight and Lacey, 12mo. pp. 150, with a Frontispiece, 4s. 6d.

We almost envy the bereaved husband, whose nerves permitted him in such circumstances of sorrow, to draw the lineaments of a beloved wife's character for the permanent gratification and instruction of her surviving children; but, as if aware that the engagement required singular fortitude and composure, the writer commences by saying,

"I know an excellent but rather eccentric man, who sent every attendant from the easy chair in which his lovely and beloved partner had just breathed her last, while he calmly sketched the portrait of her corpse, in the upright posture in which the spirit had left it. A stranger to his character would have attributed this to a want of proper feeling, and would perhaps have deemed it an outrage upon the feelings of those who observed it: but his reputation for tenderness, as a husband and a father, as a master and a friend, was established upon evidence too firm and good, for even this singular proceeding to shake."

We recollect hearing Mr. Jay remark, a few years since, that some persons were so stoical, they seemed as if they had been mixed up with laudanum. The anecdote just mentioned, had he been acquainted with the circumstances, would have furnished an apt illustration of the truth of his observation.

The writer of this little work is not chargeable with any apparent want of affection towards his deceased wife, while his love to his children is strongly marked by giving them a delineation of their mother's excellencies. As a *family* piece, the work is excellent: and even the AUTO-BIOGRAPHY it contains will, in this view, increase its interest. The surviving friends too of the deceased, will doubtless encourage the strong features of the picture, as a faithful copy of the original; which will, we hope, lead them to imitate those dispositions in her, which were "so lovely," and of such "good report."

Sermons on important Points of Faith and Duty: By the Rev. R. P. Buddicom, M.A. F.A.S. Minister of St. George's Everton. 2 Vols. 12mo. pp. 365. 408. 10s.

We congratulate that congregation which is blessed with the labours of so evangelical and pious a clergyman as the author of these sermons. Such Discourses, we should think, must have been productive of the happiest effects.

In a brief and modest Preface, the reader is informed, that these miscellaneous sermons were not composed with a view to the press, but during a long and severe affliction, some of the author's stated hearers expressed a wish to see in print some of those addresses which they had heard from the pulpit. The hours of retirement, when in a convalescent state, afforded the requisite leisure; and still, principally with a view to benefit his own congregation, the flock over which Providence had made him an overseer, and to which the volumes are dedicated, they appeared. Each volume contains twenty-one sermons. If we do not assign them a place among the most eloquent compositions for the pulpit, we readily admit that in most of them there is abundant evidence, not only of good sense and sterling piety, but of a mind well stored with useful knowledge, and a heart enriched with christian experience. The earnestness and affection of the pious pastor are apparent in many close appeals to the consciences of his hearers and readers; but a critic would be apt to say, there is often too striking an evidence that the original notes for the pulpit have not undergone quite so rigid a revision as is generally demanded for the press.

We cannot recommend these volumes as containing many good models for the plan and construction of sermons by which young preachers may be assisted; but among the great bulk of readers, who pay much less attention to such considerations, we hope they will have a very extensive circulation. Mr. Buddicom is a clergyman whose attachment to the "*national Liturgy*," "*from the introductory sentence to the apostolic benediction with which it concludes*," none of his readers need doubt. We are by no means disposed to dispute, that the Divine Presence is eminently enjoyed by many pious christians while using the Liturgy; but certain we are, from the character and circumstances of the parties, it is often used when this is not the case in the sense intended in the Tenth Sermon of the Second Volume. We are not very partial to "*Inductions drawn from the purity of our Liturgy*," and representations of the "*truth, as it is in Jesus, and as it is embodied in the Liturgy, Articles, and Homilies*," which we often hear and read, so expressed as to place that excellent, but human and imperfect, composition, almost upon a level with the divine and inspired book:—but we are Dissenters, and what is worse, Baptists.

Short and plain Discourses for the Use of Families. By the Rev. Thomas Knowles, B. A. Rector of South Somercotes, and late Curate of Humberstone, in the County of Lincoln. 3 Vols. pp. 911.

THE christian pastor who, having faithfully and affectionately fulfilled his public duties, industriously applies himself to impress and perpetuate his instructions, by presenting them to his hearers in a more permanent form, that they may live in their remembrance and become embodied in their practice, is eminently the friend of their personal piety, and the patron of their relative influence and happiness.

We are always happy to meet evangelical clergymen in this department of pious exertion; and, indeed, they have one inducement (and a most affecting one it is) peculiarly their own, to urge them onward in this benevolent course: for when, by preferment or otherwise, those *translations* occur which, in the establishment, are necessarily so frequent, the pious and vigilant servant of Jesus Christ has but too much reason for distressing apprehension, that an unconverted successor may be imposed upon his destitute flock, leaving them no alternative between departure from their fold and abandonment of their principles, he cannot but be anxious to rear a monument, whose inscriptions may remind those who formerly listened to his communications with so much delight of departed days of sweet instruction, and supply, at least, some fragments of those counsels and consolations which, in their present worse than deserted condition, they look for elsewhere in vain.

These plain discourses, fifty-four in number, embracing subjects of the highest importance, are evidently effusions of the heart—they pretend not to ornament or refinement, but they possess the more substantial recommendations of piety and good sense; and, upon the whole, we think are well calculated to promote christian knowledge and a holy life.

Hints on the Nature of a Christian Church, and on the Principles of Dissent: comprised in an introductory Discourse, at the Ordination of Mr. Thomas Hopley, over the Baptist Church at Hemel-Hempstead, on Tuesday, July 8, 1823. By James Hargreaves.

THIS is a temperate, but firm and unceremonious defence of the principles of Nonconformity. The author well understands the subject, and is no mean defender of the inalienable rights of conscience, and of private judgment in matters of religion. We like his "Hints" the better, because they are *defensive*, and not *offensive*. He does not censure those who choose to wear fetters as

ornaments, though he insists upon it that he will not wear any, even though they were manufactured of silver or gold! His tone of feeling reminds us of Esop's fable, in which the thin starved wolf cried "Liberty, liberty, for me!" and ran back to the forest, as soon as he discovered the mark in the neck of the sleek city dog, from his being, according to his own confession, "tied up at night." There will always, however, be found persons too indolent to think, or too credulous to inquire after the evidences of truth, who will be quite willing to let other persons, especially if they are in authority and power, think for them.

We feel persuaded that there are many persons, too, among Protestant Dissenters, who have never given the subject their serious consideration, and who are not aware how much their comfort, and edification, and usefulness, are promoted, by the recognition of those principles by the state, to procure which cost our forefathers the loss of property, of liberty, and of life.

The publication of this "Introductory Discourse" is well timed, and we shall feel gratified if our cordial recommendation of the pamphlet should induce our intelligent youth in the Dissenting community "to read, mark, learn, and inwardly digest" the reasonings it contains.

An Elegy to the Memory of the late Rev. Henry Martin; and other Poems. By John Lawson. Embellished with a correct Portrait, and an elegant Vignette. Price 2s. Westley.

It was once remarked by the excellent Fuller, that were he called upon to give a definition of Poetry, he should define it "the language of feeling." If this definition of Poetry be accepted, the well-known author of the present little work is clearly entitled to the appellation of a poet. Sensibility is the distinguishing character of Mr. Lawson's muse; and if it incline most to the pensive and the sorrowful, it will be easily accounted for by those who are acquainted with the history of his early days, or who connect the delicate susceptibility of his feelings with the scene of his present anxieties and labours. The eye affects the heart. The enterprise of a Missionary, although in one view of it the most noble and inspiring that ever engaged the energies of man, is in another the most gloomy and depressing. *O the abominations of the heathen!* The filthy practices, the bloody rites, the cruel superstitions which abound, *where darkness hath covered the earth, and gross darkness the people*, and to which millions of our fellow-men tenaciously adhere, in opposition to the pleadings of nature and the voice of truth, are indeed a melancholy spectacle to a thoughtful and benevolent mind, and one that can scarcely fail to impart an air of sadness to the reflections and feelings of the pious Missionary, surrounded as he is by these affecting proofs of the degeneracy and degradation of human nature.

In a land of strangers, strangers not only to himself, but to his God, and the God of his fathers, his desires will often ascend to the only source of his confidence and consolation, and with an ardour and intenseness in which others can but partially participate. *Arise, O God, plead thine own cause. Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.*

That our author is no stranger to the personal sorrows, or the pious resources of one in the circumstances to which we have alluded, is manifest from the following stanzas, in which pathetic strain the dying Missionary is represented as breathing out his departing spirit into the hands of his Redeemer.

"O thou blest Comforter, my peace, my God,
My all, while I sojourn in distant lands,
Unpitied, though I burn with gasping thirst,
Unwept, though weeping in this solitude;
I seek the shadiest glen, and press
The dewy fragrant herb,

Yet find no rest, found not but in thyself,
In thee for ever found, thou hiding place
For worn-out man—O let me hide in thee,
Else refugeless. Supremely blest to love
Thee still, and leaning on thy love
I live or die for thee.

Silent recede, thou fleeting world—adieu!
For other worlds resume my quenched sight.
O vain and chequer'd dream of fondest hopes,
Of mercy mild, of frail disquietude,
Bewilder now no more, for heaven
Doth whisper me away."

Little did the poet suspect, when he penned the following descriptive stanzas on Martin, that it was so soon to be realized in one still more intimately connected with himself in missionary labours. Of Ward, too, it may now be said,

"There rests a child of genius, early fallen;
A man of God, for heaven was his on earth;
A friend of man, for all the world he lov'd;
A martyr, for he gave to God his life;
A hero, for he smil'd at death,
And died to live for ever."

Of the minor poems which follow the Elegy, our limits will only afford space for a single specimen; which is less to be regretted, as it is presumed most of our readers will possess themselves of the whole. Those of them at least who have a taste to relish such beauties, will hardly forego a pleasure which may be enjoyed at a charge so moderate.

PILGRIM OF NIGHT.

"The moon walking in brightness."
Job xxxi. 26.

Watch thou the lone pilgrim of night,
Throughout her magnificent range!
Watch thou the pure glory which sleeps
in her paths,
And hallows each beautiful change.
With solemn gaze, through the deep
blue
Of the star-spangl'd wildering sphere,
O watch her white countenance, pensively shine,
Nor refuse the lone pilgrim a tear!

Watch thou the pale sojourner there
Embark'd on the main of the skies,
While perilous cloudy-waves wild on
the gale
To glory tempestuous arise.
Like pearly-edg'd billows they swell,
And gleam with fantastical form,
Dashing round like the sea-foam the
crescent all bright,
With her silver horns toss'd on the
storm.

Watch thou when she comes from the
east,
Where the mountains retire from the
eye;
Deeply red, like some signal-fire's
slumbering blush,
Obscurely she paints the dim sky.
The clouds as they stretch in long lines,
Her slow kindling radiance wide stains,
Till her full fiery orb, unprevented
looks forth,
And calm o'er the majesty reigns.

O watch the lone pilgrim of night,
Throughout her magnificent range!
There is glory in all her vicissitudes
still,
And she smiles in each beautiful
change.
She walketh in brightness above,
To cheer some lone pilgrim below;
For mortals may learn from the path of
the moon,
There is light or in weal or in woe."

Whatever be the point of elevation critics may assign to our author's muse, in the graduated scale of poetic merit, none will deny the moral purity of his verse, or its devotional tendency. His poetry is free from misanthropy and spleen; which is more than can be said of some of the most celebrated productions of the modern muse. He gratifies our taste, without polluting our imagination; and delightfully expatiates amidst the works of his Creator, without insulting his Majesty, or seeking to deface his moral image. He nobly consecrates his genius to the Being from whom he received it.

"Sense, fancy, wit, suffice not all to raise
So clear a title to affection's praise;
His highest honours to the heart belong,
His virtues form the magic of his song."

History of Adult Schools; to which are added, the First Report, Rules, &c. of the Gainsbro' Adult Union Society. 1822. Hull.

This pamphlet is all alive, and we need not hesitate to affirm it is one of the most stirring, stinging, stimulating things that ever issued from the British press.

The laurel of honour belongs, it is said, to the late Rev. Mr. Charles of Bala, as the first founder of Adult schools. In *England*, the system appears to have been introduced by Mr. William Smith, who was a doorkeeper of a Methodist chapel in Bristol. Much praise is also justly bestowed on Dr. Pole, a physician in the Society of Friends, who has published a history of Adult schools. Repeated and respectful notice is taken also of Mr. Freeman of Brom-

ley, whose "method of teaching adults" is stated to be "a work of great labour, and much valuable information."

"Old age in spectacles appears,
Bending beneath its weight of years,
To learn the A, B, C."

We rejoice to learn from this tract that already this British system has travelled through the greater part of the known world. Many very interesting anecdotes are related, which display in the most touching manner the genuine effects of this labour of love.

The writer has inserted, at page 35, a *fac-simile* of an ingenious attempt to chalk on a board the first letter in each word of a passage in a book which he wished to read correctly.

Prefixed is a beautiful poem on Adult schools, by *Montgomery*, from which we extract a few stanzas.

"Though earth no lovelier prospects show
Than children walking in thy ways,
And heaven no sweeter music know
Than infant voices join'd in praise;—

Though *such* secur'd from early vice,
Water'd by thy continual care,
Spring up like trees of Paradise,
And fruits in long succession bear;—

Yet will the tears of transport swell,
Our spirits' pure affection burn,
When aged sinners, warn'd of hell,
Though late and slow, to God return.

Humbly they take the lowest seat:
Matrons and hoary-headed men
Are learners at the Saviour's feet,
Are little childen once again."

It is very encouraging to hear that upwards of four hundred learners of both sexes, and all ages, have been admitted into the Adult schools in Gainsborough, and the adjacent villages, within eighteen months.

This pamphlet, we perceive, was printed last year at Hull; we should be glad to see it reprinted, with the names of some London booksellers annexed.

The Hopes of Matrimony: a Poem. By John Holland. 12mo. Bds. pp 76. 3*s.* 6*d.*

The hopes and pleasures of domestic life have often been the theme of song. It requires more than a mediocrity of talent to render the lay interesting, upon a subject on which every one thinks he can write poetry. Mr. Holland has successfully executed his adventurous task, and in the course of his poem has presented the reader of taste with some very beautiful passages. While the unhallowed lines of many modern writers contribute so much to pollute the public mind by arraying vice in a fascinating garb, we are ready almost to regret that we cannot impart a supernatural efficacy to the following antidote.

"Shame on that Bard, whose wanton muse can dart
Insidious mischief through a guileless heart;
Whose mind betrays, in each unhallow'd line,
Its poisoning purpose, and its fell design.
Rather than song to wantonness should turn,
The heart should wither, and the hand should burn!
Perish the strain, and fade that Poet's fame,
Who sins in verse, and glories in his shame;
For his offence, who modesty offends,
How just is woman's scorn—the scorn of all his friends!
This be my lot, should song of mine ere prove
To female honour false, or virtuous love."

Such is the pledge given by Mr. Holland, that however tender his strains may sometimes be, the guileless heart shall not be polluted, nor the modest cheek suffused with an indecent blush, by him: nor is it necessary to demand a purified edition before we give our cordial recommendation, though one or two alterations might be made. Poets generally dress up the picture of connubial bliss, as if free from all the sorrow and care of common life.

"Yet oft may sickness threaten or destroy
The opening blossoms of domestic joy;
And pallid youth, or sickly childhood, prove
Part of the cherished family of love.
'Tis then that sympathy's strong impulse darts
Delicious tenderness through wedded hearts;
A thrill of feeling, which must e'er control
The richer, deeper mysteries of the soul:
Unknown, unfelt, by those who ne'er have shar'd
The mingled cup affliction hath prepar'd;
And but imbued with bitterness, when given,
Unblest, unmix'd, unsanctified by Heaven."

This elegant poem is divided into three parts; "Youth," "Manhood," and "Age." The first part of course treats of "Love and Courtship;" the second of "the Marriage State and Domestic Happiness;" the third of "Offspring and Posterity;" and did our limits permit, we might

adorn our pages with specimens of correct taste, rich imagination, and sweet harmonious cadence, from each part. We doubt not this little work, though not strictly religious, will obtain the patronage to which it is justly entitled.

I. *The Sunday-School Magazine. No.* 1. *New Series.*

II. *The Little Child's Catechism in Rhyme, with Prayers and Graces. By a Sunday-School Teacher.*

III. *The Sunday-School Primer.*

IV. *The Sunday-School Union Hymn Book, consisting of Devotional Hymns for the Use of Sunday Schools.*

It is not because we think the above articles unimportant that we have hitherto omitted to notice them, but entirely on account of other claims, which could not be delayed. If our readers have examined these small unpretending publications, they are prepared to participate in the pleasure we feel in their appearance, and we have no doubt will cheerfully unite with us in testifying the most cordial approbation of all such endeavours to direct and form the *infant mind.*

With much more than silent satisfaction we behold the increasing seed of moral and religious instruction thus prepared and dispersed, and though in the far greater number of instances it "lie bury'd long in dust," yet who can presume to estimate the influence of its secret operation, or venture to predict the aggregate advantage of the final result? We hail these patient but effective labourers, whose work of mercy is not unblest, and shall not be unrewarded: the ample field into which they have entered, importunately solicits their persevering exertion. Let the condition of the destitute young supply stimulus, and the hope of enlarged success animate their advance.

LITERARY INTELLIGENCE.

Just Published.

Brown on Religion, and the Means of its Attainment. 1s. 6d.

Brown on the Lord's Supper. 5s.

Strictures on the Eclectic Review and Edinburgh Christian Monitor. By Rev. James Carlile.

Two Orations delivered at Albion Hall on occasion of its opening, Aug. 27. The one on *Knowledge in general, especially the Connection between Science and Religion*, by the Rev. F. A. Cox, A. M.; the other on *the general Objects for which the Hall was erected*, by the Rev. A. Fletcher.

History of George Wilson and his Friend, or the Attempt at Tidiness; a simple Story; showing that Godliness is profitable for all Things. By the Author of Jane and her Teacher; with a Plate, Price 1s. 6d. Boards.

A Remonstrance against certain Inconsistencies now practised by many Societies of Protestant Dissenters. By Benjamin Hanbury, Author of the enlarged Series of Williams's Diary. 1s.

Sketches of Sermons. Furnished by their respective Authors. Vol. VI. 12mo. 4s.

Address to the Sabbath-school Children at Uley. By Wm. Catton. Farmes, Nailsworth.

Address to Deists. By a Dissenter. 1s.

Dartmoor, and other Poems. By J. Cottle. Bds. 166 pp.

Betts's Bible Anecdotes. 4s.

Hooper's Memoirs of Rev. Wm. Evans. 3s. 6d.

Sermon at Bridgewater. By Rev. J. Baynes of Wellington.

Romaine on Faith. Introduction by Dr. Chalmers. 2 Vols. 7s.

Gambold's Works. 3s. 6d.

T. A'Kempis. Introduction by Dr. Chalmers. 3s. 6d.

Howe's Redeemer's Tears. Introduction by Rev. R. Gordon. 3s.

Adam's Private Thoughts. Introduction by Rev. Daniel Wilson. 3s.

Alleine's Alarm. Introduction by Rev. A. Thompson. 4s.

Witherspoon on Justification and Regeneration. Introductory Essay by W. Wilberforce, Esq. 3s. 6d.

Choice Pleasures for Youth. 4s.

In the Press.

Short Hand of the late Wm. Blair, Esq.

Gleanings from pious Authors, and original Poems.

The New Trial of the Witnesses; or the Resurrection of Jesus considered, on Principles understood and acknowledged equally by Jews and Christians.

The Young Convert: a Poem, by S. Deacon. New Edition, by J. Millard.

Intelligence, &c.

REGISTERS OF DISSENTERS.

Mr. Editor, — Whatever doubts may have been entertained respecting the legality of the Registers of the Dissenters, I must declare my firm belief, that in a court of law or equity they will be found legal. This conviction is founded on the following facts and reasonings, which I shall feel obliged to you to communicate through your Magazine to the religious public. At the same time I conceive it highly expedient, that on a case of such magnitude the very best legal opinion should be had.

Some years since a stamp-duty was imposed on the registers of Dissenters, whether those registers related to births, burials, or christenings. Now, is not the affixing of this stamp-duty by the Government a legal recognition of those registers to which it is affixed? Why did our rulers thus publicly recognize them, if they are not to be considered binding in a court of law or equity?

Not many years ago, the Dissenters were relieved from this duty, and permitted to register their births, burials, &c. without stamps; but as this was a privilege, and not a penalty, may not the question be fairly asked, whether as their registers were legally recognized by the stamp-duty, they are not equally admissible now the duty is removed? If not, we are materially injured by this slight pecuniary remission.

In the Register-book for Dissenters in this place, there are many registers, both of burials and births, to which a government-stamp, of the amount of three-pence is affixed. The last entry which is stamped, bears date February 6, 1790. Since that time all entries have been made without stamps. In all other respects the form of the registry is exactly the same.

I would add, that pasted on the inside covering of the book are two very important documents, which appear to me to have a bearing on the case. The one is a printed letter, addressed by Andrew Kippis, Chairman of the Committee of Ministers, and James Bogle French, Chairman of the Joint Committee of Ministers and Deputies, to the Minister of Luton, from which I make the following extract.

"Reverend Sir,

"It having been thought advisable to obtain the above act, by virtue of which the Register of Protestant Dissenters will be admitted as *legal* evidence in our courts of law; for rendering it of the most extensive and permanent benefit, it is recommended by the General Body of Protestant Dissenting Ministers, of the three Denominations, in and about the cities of London and Westminster, and by the joint Committee of Ministers and Deputies, to the several congregations in the country, to provide a book duly stamped, to be used as the Register of Births, Baptisms, and Burials, by the Minister of the congregations for the time being."

Where the act referred to is, I do not know. But, doubtless, there must be an act legalizing these registers, which no opinion of counsel can put aside. It is certainly expedient that some person in London, versed in such business, should examine this act, and see how it bears upon the case in hand.

The other Document is perhaps still more important. It is a kind of license, or Government-permit, to one of my predecessors, which authorizes him to register births and burials, provided the Register is brought forth when called for to be stamped. The following is a verbatim copy of it.

"I, Richard Leach, by virtue of the power and authority granted to me by His Majesty's Commissioners, appointed to manage the duties charged on stamped vellum, parchment, and paper, do hereby give and signify unto the Rev. Thomas Pilley of Luton, in the county of Bedford, license and authority, to enter and write, or cause to be entered and written, in the Register Book or Books of the Dissenting Congregation there, all entries of any burial, birth, or christening, without any stamps or marks affixed thereto or thereupon; subject, nevertheless, to the payment of the duty imposed thereon by an 'Act for granting to His Majesty a stamp-duty on the Registry of burials, births, and christenings,' and for the payment of which sufficient security hath been given by bond to His Majesty: and I do grant this license under this particular condition, that the said Thomas Pilley shall, whenso-

ever thereunto required, from time to time, produce and show the said Register to me, or to any other officer or agent, duly authorized by the Commissioners of the Stamp-duties, or the major part of them, for the purpose of inspecting and viewing such Registers, and the entries made therein; provided always, that the license shall continue in force until the Commissioners for the time being appointed to put the several Stamp-laws in execution, or the major part of them, shall revoke the same, and give notice thereof in writing, and no longer.—Given under my hand the first day of October, one thousand seven hundred and eighty-eight.

"R. Leach."

After these documents are considered, if the registers of Dissenters are not deemed legal proof in any court of this kingdom, it is not only harsh and cruel towards the persons concerned, but likewise at variance with law and fact.

As this is a subject of very deep interest to Dissenters, it behoves us to take every method to ascertain the situation in which we are really placed; and if the result of our investigation be, that our registers are not acknowledged by the laws of the land, it behoves us, as a body, speedily and universally to apply both to Parliament and His Majesty's ministers, to take our case in hand, and to afford us the relief we need.

E. Daniel.

Luton, Oct. 1823.

APPEAL.

The Naval and Military Bible Society having for some years past been greatly restricted in their efforts to afford the brave defenders of our country requisite supplies of the scriptures; and, from their reluctance to reject altogether the many pressing demands on them, have incurred a debt of £1200; the Managers of this Institution have, at length, in compliance with the wishes of several judicious and warm friends to the Society, determined to submit a brief statement of their case to the notice of a benevolent public, and with confidence solicit their aid to extricate them from their present difficulties. To this measure they are encouraged, from a persuasion, that our seamen and soldiers, forming a large and most interesting part of our population, will never cease, whether in peace or war, to be dear to their fellow-countrymen, for whose protection and welfare they have ever been ready to sacrifice their own comforts, and expose their lives to the most imminent dangers.—It has pleased Almighty God, in this our day, to excite among mankind in general (especially in our own happy land) a more than ordinary desire for religious instruction; and accordingly we see Institutions daily forming to meet the necessities of our fellow-men perishing for lack of knowledge. Foremost amongst these, the Naval and Military Bible Society has been labouring with varied success for *forty-three* years, to convey the glad tidings of salvation to that long neglected, but most important class of our countrymen who man our fleets and armies. During the continuance of a long and sanguinary war, many individuals, constrained by feelings of gratitude to those who, under Providence, were the instruments of protection from the multiplied evils which deluged the rest of Europe, were ready to admit their claim as paramount to all others, and admitted it most liberally. But in latter years this spirit, to the prejudice of our brave seamen and soldiers, has greatly subsided; and many and painful have been the occasions, when, through want of funds, the Managers of this Society have been compelled to pause, and, to a certain extent, withhold the word of Eternal Life from those who were earnestly beseeching the boon at their hands. It might be imagined (and that not unreasonably) that on the arrival of peace, and the consequent reduction of a large naval and military establishment, the demands on the Society for the Scriptures would be proportionably diminished; but that this is an erroneous assumption is evident, as will appear from the abstracts of issues and receipts hereto annexed for the last three years of the war, 1812, 1813, 1814; and those of recent date, 1821, 1822, 1823. These abstracts demonstrate, that in the war the demands for Bibles were fewer, whilst the receipts of money were considerably greater; whereas in the latter years of peace, above cited, the demand for Bibles has been much augmented, and the annual receipts of money greatly diminished. The solution of this fact is to be sought for in the formation of regimental schools, and an increased desire in the Navy and Army to profit by the comparative leisure they now enjoy, in searching

the contents of that volume which they had not the means of studying with sufficient diligence under the extremities and constant occupations of actual service. To those who love their Bibles, and hail this growing thirst for religious knowledge, this statement will not appear strange, nor this appeal unnecessary: to them, and to all well-wishers of our Navy and Army, (and where is the family that has not immediately or remotely some connexion in one or other of the services?) the Committee would say, "Whilst you are contemplating the conversion of a world, let not your brethren at home, especially your soldiers and seamen, remain neglected: their numbers are still great, and their claims inferior to none." "The liberal deviseth liberal things, and by liberal things he shall stand."

By Order of the Committee,
J. M. Close,
Major, and Secretary.

Committee-room, 113, Jermyn-street, London, 18th Sept. 1823.

Receipts and Issues during the last three Years of the War.

9378 Bibles, 9908 Testaments; Cash paid by seamen and soldiers for books purchased, £117 5*s.* 10*d.*; Aggregate net receipts, £10,051 19*s.* 11*d.*

Receipts and Issues during the last three Years of the Peace.

15,323 Bibles, 12,869 Testaments; Cash paid by seamen and soldiers for books purchased, £1121 12*s.* 8*d.*; Aggregate net receipts, £6317 11*s.* 3*d.*

Copies of the Scriptures issued during the last three years of the peace, *more* than during the last three years of the war. No. 8906.

Contributed by *sailors* and *soldiers themselves*, towards the purchase of the Scriptures during the last three years of the peace, *more* than during the last three years of the war, £1004 6*s.* 10*d.*

Total Cash received during the last three years of the peace, *less* than during the last three years of the war, £3734 8*s.* 8*d.*

IMPROVEMENT OF THE FUNDS.

The Committee of the Naval and Military Bible Society beg respectfully to recommend the following plans for adoption (according to circumstances) for the improvement of the Society's funds, viz.

1. By donations, life, or annual subscriptions.—2. By clergymen and other ministers, and especially naval and military chaplains, making congregational collections in aid of the funds.—3. By officers commanding ships, regiments, and corps, sanctioning and encouraging a general subscription, or a contribution of *one day's pay*, or the institution of small weekly subscriptions, by the officers and men under their command.—4. By the ladies generally, and especially those connected with the navy and army, undertaking to raise small weekly or other subscriptions.—5. By the establishment of Auxiliaries and Associations in various places, especially at naval and military stations.

Contributions received by the following Bankers, &c.—Messrs. Whitmores and Co. Lombard-street; Dorien, Magens, Dorien, and Mello, Finch-lane, Cornhill; Pole, Thornton, and Co. Bartholomew-lane; Hammersley and Co. Pall Mall; Hatchard and Son, 187, Piccadilly; Hoare, Fleet-street; Nisbet and Co. 21, Berners-street; Mr. Mortlock, 250, Oxford-street; and at the Committee-room, 113, Jermyn-street, where attendance is given daily from eleven to four o'clock.

July 30, the Baptist Meeting-house at STONY STRATFORD having been rebuilt, was opened. Mr. Cox of Hackney preached in the morning, Mr. James of Arnsby in the afternoon, and Mr. Clarke of Guilsborough in the evening. The devotional services were conducted by Messrs. Simmons of Olney, Barker of Towcester, Crudge of Fenny Stratford, Tift, Gilbert (Independent) of Stony Stratford, and Simmons, late of Wigan, Lancashire. The meeting was numerously and respectably attended, and handsome collections were made after the services. The writer takes this opportunity of noticing an unfavourable report which has been industriously circulated respecting this little reviving interest. It has been said that the rebuilding of the Baptist Meeting-house is nothing else than direct opposition to the Independents in the same town, whose interest has sprung up in the decay of that of the Baptists; and that if the Independents had not built, *they* would not have rebuilt. In answer to which the public are informed, that the Trustees of the Baptist Meeting had agreed to rebuild their old Meeting-house at least *twelve months before*

there was any report respecting the building of an Independent Meeting-house; and that their object was never given up. Those who doubt the truth of this statement, are referred to the Trustees, Mr. Bass of Olney, Mr. Knighton of Stratford, and Mr. Lake of Bulbourne, for information. The Baptist Meeting would have been rebuilt more than a year ago, had it not been for the delay which was met with in finishing the new writings. The part which the writer of this note has taken in the business, arises from no party spirit, and is in opposition to no person or body of persons, unless it be Satan and his kingdom. He has only carried into effect what he has meditated for years. Indeed, ever since he came into the country, he has resolved to spare no exertions in endeavouring to revive the Baptist interest at Stony Stratford, as soon as an opportunity offered in the resignation or death of the old pastor. In further recommending the cause to the religious public, he begs leave to state the following circumstances.

1. It is one of the oldest churches in the denomination, having existed 166 years.—2. The church, though exceedingly reduced, and very poor, has never neglected the observance of the ordinances of Christ; nor has the place (he believes) been shut up for one Sabbath.—3. As to the expediency of rebuilding the Meeting-house, it is sufficient to state, that, though the present place of worship is more than twice as large as the old one, it is already well attended; that a Sunday-school has been established, which is prosperous; and that there is a greater spirit of hearing excited in the town and neighbourhood than at any former period in the recollection of the inhabitants.—4. In the town and contiguous villages there is a large population that need evangelical preaching. —5. The case is recommended by five of the *nearest* Baptist ministers, who have the best opportunity of knowing its merits; viz. Mr. Heighton of Road, Mr. Barker of Towcester, Mr. Crudge of Fenny Stratford, Mr. Wheeler of Bugbrook, and Mr. Simmons of Olney; and the late Mr. Hinton of Oxford, who was a native of a neighbouring town, and had been well acquainted with the Baptist interest at Stratford for many years, recommends it in these words; "An acquaintance of fifty years, with the trials of the afflicted but faithful disciples of Christ at Stony Stratford, compels me to say, I never knew a more urgent or a more deserving case than this: I cordially recommend it to my christian brethren."

"JAMES HINTON, Oxford."

The writer begs leave to add, that, in making these remarks public, he acts only on the defensive; that he is not desirous of offending those who have circulated the reports referred to, for whom, indeed, he has a great respect; nor of injuring the cause of the Independents at Stratford, to which he sincerely wishes prosperity and the blessing of God.

A brief Account of the Baptist Church, Aberdeen.

MR. Gilmour, after having spent four years at Bradford Academy, under the care of Dr. Steadman, returned to Scotland, his native country, in 1820. In January, 1821, he came uninvited to Aberdeen; and on February 4, commenced preaching in a hall, which contains about two hundred and fifty people. This place he occupied for more than two years.

Before a year elapsed, some professed to have obtained mercy with faith and love, which are in Christ Jesus, under the preaching of the word; these, with a few others who had before been connected with churches, convened together, &c.; and on October 30, thirteen of us formed ourselves into a church, and called Mr. Gilmour to be our pastor.

On March 7, 1822, a public recognition of the Union already formed took place, and Mr. Gilmour was ordained. Messrs. Barclay of Irvine and Anderson of Edinburgh officiated on the occasion, as follows, viz. Mr. Barclay commenced with singing and prayer; Mr. Anderson adverted to the nature of Christ's kingdom, from Rom. xiv. 17, then asked the church to signify their choice of Mr. Gilmour for their pastor, proposed the usual questions to Mr. Gilmour, and Mr. Barclay offered up the ordination prayer; after which Mr. Anderson addressed Mr. Gilmour from 1 Tim. iv. 12. Met again in the evening, when Mr. Barclay addressed the church from 1 Pet. v. 5, and Mr. Anderson concluded in prayer. The services were impressive, and distinguished for simplicity; they will not be soon forgotten.

Since that time a place of worship has been erected, which seats above 800 people, and was opened March 7, 1823. The number of the church is now upwards of fifty.

THE HOME MISSIONARY SOCIETY has, during the past month, been favoured with £1000, unsolicited,—a sum which has seasonably relieved the Committee from a heavy burden, and enabled them to resolve on employing *two* additional Missionaries. They record this instance of liberality as a kind interposition of Providence, and as an example worthy of being imitated by those who possess an abundance of this world's goods. 26 applications for Missionaries still remain on their list.

The following Lines were found in the Marquis of Tullibardine's Pocket-book, in the Tower of London, 1746.

I LOVE with all my heart
The Hanoverian part
And for their settlement
My conscience gives consent
Most right must be the cause
To fight for George's laws
This is my mind and heart,
Though none should take my part
The Stuarts' party here,
Most hateful doth appear.
I ever have denied,
To be on James's side.
To fight for such a king,
Will Britain's ruin bring.
In this opinion I
Resolve to live and die.

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"

JOB XXVII. 8.

FATHER of lights, open my eyes to see
The vanity of earth, and earthly things;
Teach me by faith to feel my need of thee,
From whom my hope and every blessing springs!

What if I gain the *world*, with all its worth,
And lose my own *immortal soul* at last,
Where is my profit, when God shakes the earth,
And calls to *judgment* every work that's past?

Can all my boasted pow'r or massy wealth
Protract my moments, or prolong my breath?
Can large estates restore decaying health,
Or shining millions bribe the hand of Death?

Ten thousand worlds can't then redeem my soul,
Or stay the vengeance of almighty God;
Nothing can there his kindled wrath controul,
Or give an int'rest in a Saviour's blood.

Now is the time to make my peace with God,
While life, and means of grace, to me are given;
O wash me from my sins in Jesus' blood,
And lead me in the path that leads to heaven.

SYDNAS.

Calendar for November.

1. Moon passes Mercury X. 15 morn.
2. New Moon IX. 40 aft. Too far south to cast her shadow on the Earth.
11. Herschel south III. 35 aft. Altitude 14°. 58′.
18. Moon passes Saturn I. 24 morn.
18. Full Moon X. 21 morn. Too far north to pass through the Earth's shadow.
21. Moon passes Jupiter O. 30 aft.
26. Moon passes Mercury, V. 38 morn.
26. Ceres south XI. 40 aft. Altitude 52°. 25′.
28. Moon passes Venus VI. 45 aft.
30. Mercury passes Beta Scorpionis (Scorpion's head).
30. The following Stars south, (merid. Alt. at London prefixed.)

8°5′ Fomalhaut (S. Fish) VI. 23 aft.
52 . 50 Markab (Pegasus's wing) VI. 31.
66 . 45 Alpheratz (Andromeda's left ear) VII. 35.
73 . 9 Mirach (Andromeda's waist) VIII. 35.
61 . 5 Ram's following horn, IX. 32.
41 . 52 Menkar (Whale's upper jaw) X. 28.
62 . 1 Brightest of the Pleiades, XI. 12.
54 . 37 Aldebaran (Bull's right eye) Midnight.
30 . 4 Rigel (Orion's right ankle) O. 45.
66 . 56 Bull's northern horn, O. 54.
44 . 40 Bellatrix (Orion's right shoulder) O. 55.
37 . 9 Orion's girdle, I. 7.
45 . 51 Betelgeux (Orion's left shoulder) I. 24.

Irish Chronicle.

From the Rev. Mr. S. Davis to the Secretaries.

Clonmel, August 16, 1823.

MY DEAR SIR,

Yours of the 6th instant is come to hand. When it arrived I was from home, at Thurles, and the Hills, where I have just spent a week, and returned home two days since, wet through with heavy rain; but through mercy I have taken no cold. I preached three times at Thurles, and twice at the Hills, and examined P. Cole's school, which had 105 children present, and a good number of chapters learned since the last inspection. Various are exerting themselves to acquire the gospel of Matthew, or John, when I have promised to all such a new Bible. I have distributed a good number of the prints of our good old King giving the Bible, and the pleasure at receiving them is universal among parents and children. I think it is greatly calculated to stimulate the children to learn, and to promote loyalty wherever they come. I have also given away a considerable portion of the Tracts and Magazines I brought from England, which have proved very acceptable.

You have probably been informed, by Mr. West, that we have just been to Cork and Waterford, and obtained above £30. for the Society. This gave me the opportunity to have our esteemed friend here for a little time, and at Thurles, and at both places my friends were much pleased with his visit and preaching.

From J. O'Brien to the Rev. J. Wilson.

Collooney, July 19, 1823.

The truth is prevailing, and must prevail: it has proved itself to be the power of God unto salvation. The word which has gone forth from the mouth of the Lord shall not return unto him void; but it shall accomplish that which he pleases, for it is his message to man. In all my travels, where the scriptures of truth are impressed on the minds of the poor, I witness, with delight, the good resulting, even in their general conduct; parents and children, husbands and wives, are kind and affectionate to each other; and whole villages, formerly the habitations of idleness and immorality, are now exhibiting the pleasing aspect of industry and decency, and praying for blessings to attend the Baptist Society, for sending such a happy mode of instruction (in their own language) into their houses; and according to their own acknowledgment, he who was in the habit of swearing, fears an oath; the drunkard is become sober, and he who stole, steals no more, but labours with his hands to provide things honest in the sight of all men. The young man who conducts the school for me, whose mind was full of prejudice against the truth; contending that none could be saved but those within the pale of the Roman Catholic Church; I have taught to read the Irish Testament in both characters, which he reads and endeavours to explain to his former companions, and stimulates them to a perusal of the sacred volume, as alone able to make them wise unto salvation, through faith in the Lord Jesus Christ. I called at the house of T. D. in the manor of N. where I beheld J. F. a middle-aged man, whose appearance was the index of an ill-spent life. There were many other visitants with the family, when I begged their attention to the Irish scriptures, and commenced reading. They all heard me with seeming earnestness; but none was so much interested as F. who could not suppress his sighing. I inquired of all present, what they thought of the things I brought to their ears. F. was the first that answered, and with seeming emotion confessed that he had been, during his past life, an enemy to all righteousness, by wicked works; and anxiously inquired if there was any hope for a vile wretch in his condition. I told him I would give him an answer on the best authority, and read to him the declaration of the Saviour respecting the joy in heaven over a repentant sinner. "Well," said he, "but how can I atone for what is past?" This inquiry directed me to the doctrine of the acquittal of the guilty, without disparaging the nature and glory of Divine justice; and read the first of Romans, and noticed the sixteenth verse, the third ditto, and endeavoured to address their understandings with

the sum and substance of the whole chapter. F. remained silent, and all present expressed their satisfaction that his inquiry led to the consideration of subjects which never occupied their attention before; and they all joined in a hearty invitation to me, to continue with them the remainder of the day; and after I left them, F. accompanied me about four miles, hearing and asking questions from the scriptures; and told me, when I was parting from him, that he would soon pay me a visit at my house, in order to receive further instruction on what he heard that day.

I remain your faithful and very humble servant, JOHN O'BRIEN.

From an Irish Reader to Mr. Thomas.

I AM highly pleased to have it in my power to assure you that our schools are flourishing apace, but I fear we cannot commit as much scripture as usual this quarter, however, I am indefatigably exerting myself to inculcate on the minds of my scholars, and the people in general, the importance of reading the scriptures, and hope that my feeble exertions are productive of much good, for the people seem to be highly delighted in hearing the word, and my explanations thereof, for I assure you that I have not a moment to spare morning or evening, but lecturing both in English and Irish in my own house, and in the houses of the poor and ignorant in both parishes. Thomas Bush is my only fellow-helper and companion on these trying occasions: he has been very zealous in his employments. I humbly request you will think of us in your prayers, and implore our heavenly Father to enlighten us, and to give us strength and fortitude to convince the people of their gross superstition, error, and bigotry.

To the Rev. J. West.

REV. SIR, *Boyle, August* 20, 1823.

I hope the Lord has made me useful to some people in this neighbourhood since my last journal to you, but particularly to an aged woman with whom I had a conversation on spiritual things some time ago. She was taken ill about seven days ago, and sent for me in order to read to her; accordingly I did, and never was happier in all my life. When I saw the weak state she was in I read the following passages for her, in order to direct her attention to the one object, which is Jesus Christ. John iii. 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" also, Romans viii. 1. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." These, and a good many passages similar to them, and I hope the Lord will convey the word with power to her heart, for she was as much rejoiced as any creature could be. I am determined to visit her every day while she is sick. There is another young man in this neighbourhood who comes three times a week to my house, learning to read Irish, and I hope he is learning the will of his heavenly Father, for according as he reads, I make it my business to strive to impress on his mind the spiritual meaning of what he reads, and I have great reason to hope that he has benefitted by it since his first visit to my house, for he attends the preaching of the Rev. Mr. Wilson regularly. I went to his house a few days ago, and I was very well employed that day in reading to so many persons, and they all seemed to be very well pleased with what they heard, and made me promise to visit them every week. I hope this will be a good opportunity of doing good. Last Lord's-day morning I spent in L—'s house in this town. I endeavoured to impress the importance of the New Birth, and read several passages to confirm the same, such as John iii. 3. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." I continued reading and speaking to them for a long time, may the Lord follow his word with his blessing wherever it is read or spoken.

From a Reader to the Rev. J. West, Dublin.

REV. SIR, *Ballina, August* 21, 1823.

During this month I had divers opportunities of conversing with several persons, who are strictly endeavouring to inquire after the way to be happy in this world and in the next. Thanks be to God we are daily gaining ground.

This day a person, who was educated to be a priest, told me, that it was his intention to live and die with us; afterward I had a long conversation with him respecting the scripture-plan of

salvation, and gave him several tracts, and also marked some portions in the New Testament, which I requested he would read diligently before I should again see him.

As I am at all times busily employed, endeavouring to circulate a knowledge of the scriptures, both in English and in Irish, a repetition of my various labours is not at this time needful; but I have reason to believe that the exertions of the Baptist Institution are not in vain.

From the Journal of Mr. M'Carthy.

July 1, 1823, I rode about twenty miles to Ballymohan, a town as destitute of the gospel as any I know of in this part of the united kingdom. It contains about fifteen hundred inhabitants, almost all Catholics, and even the Protestant part of the population, which are few indeed, know very little of the life and power of genuine godliness. My auditory was not to say large, yet attentive, and respectable.

Wednesday, the 2nd, made an appointment at Tenelick, and the following evening preached at Curnomuclo, to an earnest little flock, who seemed to appreciate their privilege in having the gospel without money and without price sent unto them. Friday, the 4th, inspected the school at Toome, counted present fifty-three children, fourteen of whom read admirably well; these I mean to forward into the repetitioners' class immediately. There were twenty-one in the first class spellers, and eight in the second class spellers; the rest in the alphabet. I then proceeded to Kenagh, and found present in that school seventy-nine children, twenty-five of the repetitioners committed 108 chapters to memory since the 10th of May ult. The children read pleasingly well. There were twenty-one in the first class and eight in the second class, spellers. Independent of the repetitioners, fourteen children read the Testament; these are forwarded into the above class, and are to commence committing the word of God to memory from this day. On ascertaining the state of the school as it respects books, I gave to each child, as they most stood in need of them. One fine boy, who had just repeated ten chapters, came forward with an old Testament in his hand, and solicited a new one. I asked, to whom does that book in your hand belong? he replied, to a boy in the school. I called up the nominated scholar, and he denied being the owner of it; and the attention of the whole school was called to witness his trial, as a lie had been employed to obtain a new Testament. His brother, who had just repeated twenty chapters, participated with him in the falsehood, and, according to the law of the school was entitled to a premium for his diligence, and would have received it were it not that he and his brother had resorted to such unjustifiable means to obtain it. There was some little intricacy attending their conviction, as the name had, by some means, been torn out, which is likewise contrary to the law of the school; however, after calling proper witnesses, and having fully ascertained the certainty of the book being his, they acknowledged the truth, and said, they knew they had acted exceedingly wrong. I said, Now, my fine boys, what is the consequence of telling lies in the sight of the great and almighty God? and was answered, Those who do shall be sent to hell. Can you produce any proof of that from the scriptures? and was instantly referred to the following words: "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi. 8. I then read several other appropriate passages, and gave them a suitable admonition never more to be guilty of the crime of falsehood; rewarded other children less deserving than they in point of acquirement, and then dismissed the school. I hope some good may result from this mode of discipline, as a general impression seemed to be made on all the children present, of the dreadful consequences awaiting them who tell lies. We had a vivifying time at Toome, where I preached in the evening: all seemed deeply affected under the word. The next evening preached at Kenagh; the house was crowded, many of them very respectable: all seemed to feel as if the influence of God's Holy Spirit accompanied the word. On my way to my lodgings, one of the hearers related the following anecdote: The titular bishop was some time ago interrogating a little girl on the knowledge she had of the christian faith, and said, How many gods are there? She said, Two, my Lord. He replied, No; for there is but one God. She still affirmed her belief of two; and said, If there is but one God, he has

but one mind and one law; the Catholics at this side the bridge are prevented from eating meat, at the other side they are allowed to eat it; hence there must be two gods, for there are two laws!

Lord's-day, the 6th, I rode about fourteen miles, time enough to preach at ten o'clock at Athlone, where I also preached at seven o'clock in the evening. Monday, the 7th, at eight o'clock in the morning, we had a refreshing time under the word; and at ten o'clock inspected the school, and found present forty-six children; eleven of the repetitioners committed twenty-four chapters. The remainder of the week I went on as usual, from town to town, and village to village, and house to house, reading, expounding, praying, and preaching, until the Lord's-day, the 13th. At communion in the evening, and the whole day, the divine presence seemed to manifest itself amongst us. We had a glorious time indeed. I preached the remainder of the week at Eglish, Dunnacleggan, Poormans-bridge, Shanahoe, and so on to Abbeyleix, where I preached on Lord's-day, the 21st. I preached in the evening, and had the house well filled. On Monday, the 22nd, I rode several miles round the neighbourhood, inviting its inhabitants to attend preaching in the evening. I went into the house of a Roman Catholic, whom I had frequently conversed with before; and, as usual, our conversation turned on the glorious subject of the gospel. Some time ago, she either read or heard read, a small work which I have lately published, called the Life and Principles of St. Peter, extracted from the Roman Catholic scriptures; there she saw the error of depending on any righteousness but the righteousness of Jesus Christ for salvation. After she had freely divulged her mind on that subject, I said, Then you cannot believe the doctrines of the church of which you profess membership; for they believe that men are saved, partly through their own righteousness and partly through the merit of the righteousness of Jesus Christ. This led me to the discussion of the doctrine of justification by faith, which lasted for a long time. Here I was abruptly asked to describe the difference between repentance and penance. I said, repentance is a change of mind, in which we are graciously given to see the errors of our hearts and lives; but penance is only the mortification of the flesh for to make an atonement for our own sins. This we should not attempt if we knew the plan of salvation by Christ, and how subversive it is of the blessed gospel of the Son of God; but repentance shews that to be one of the most evil and detrimental doctrines ever invented by the enemies of Jesus; for, if the mortification of our flesh could take away sin, it was unnecessary for Jesus Christ to come and make atonement for it. I seemed to be understood that the error of penance lay in placing our suffering in the room of the suffering and death of the blessed Jesus.

(To be continued.)

Monies received by the Secretary.

	£	s.	d.
Rev. Mr. Waters, Pershore	1	0	0
Professor Martin, Pertenhill	1	1	0
Miss Wisdom, Islington	1	0	0
Eros, Haddenham	0	10	0
Mr. Wilson, Gray's-Inn-lane	1	0	0
Mr. Loudon	0	10	0
For Rewards at Sevenoaks School	1	1	0
Miss Parr, Petersfield	0	10	0
From Mr. Peter Tyler, Haddenham	3	12	0
Mr. Torr, Lynn	1	1	0
From Braintree, by Rev. Mr. Ragsdell	1	2	0
Friends at Haworth, by Rev. Mr. Oddy	5	0	0
Harlow School, for Schools, Miss Lodge	8	0	0
Baptist Congregation, West Aberdeen, for Schools	3	0	0
Paisley and East Renfrew Bible Society, including £8 from the Middle Parish Auxiliary, for the Circulation of the Irish Scriptures, by Rev. Rob. Burns of Paisley	33	4	2
From Portsea, by Rev. Mr. Pritchard	11	5	0
Collected by Rev. Mr. Ivimey at Norwich	100	0	1¼

Received by the Treasurer towards the Debt of £500 due at the last Annual Meeting.

Rev. Mr. Atkinson, Margate	5	0	0
Ainsworth, Jesse, jun. Esq.	10	10	0
Kennersley, Mr. C. by Rev. Mr. Pritchard	10	0	0
Lady Lee, by Ditto	5	0	0

*** The Ninth Report of the Baptist Irish Society, with the Appendix, List of Subscribers, Resolutions of the Annual Meeting, &c. may be expected in the course of the present month.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CORNWALL.

The meetings of this County Auxiliary and its branch associations, were held in the month of July. Mr. Dyer, the Secretary of the Parent Institution, and Mr. Pryce of Bampton, having visited Cornwall for this purpose, afforded the aid of their valuable services, and interested every audience by the various details they presented, and by the affection and energy with which they advocated the cause. In this tour, public meetings of the branch associations were held:—at Truro 11th, Redruth 15th, Helston 17th, Falmouth 18th, and Penzance 21st July. Sermons for the benefit of the Mission, were also preached by Messrs. Dyer and Pryce in each of these towns; and also at Grampound, Flushing, Penryn (at the Methodist chapel), Chacewater, and Gwennap Pit. The third anniversary of the County Society was held at Penzance in connexion with the meeting of the Branch Society there established. On this occasion, Henry Boase, Esq. very kindly consented to occupy the chair. After the business of the Penzance Association was concluded, the Report was read by the Secretary, from which it appeared, that though the money raised in former years exceeded expectation, the sum collected last year was still in advance. The resolutions were moved and seconded by Messrs. Clarke and Dore, Pryce and Rogers (supplying for Mr. Smith), Waterhouse (Methodist minister) and Dyer, Mr. Foxell (Independent minister) and Joseph Carne, Esq. and by Messrs. Green and Lane. The attendance was numerous and respectable; and so fully interested did the meeting appear in the object for which it was convened, that no one withdrew till the business was concluded, or seemed to regret that the service had been protracted to an unusual length. To use the language of a friend on the spot, "The anniversary meeting is spoken of as the most agreeable one that ever took place in the Baptist chapel; and the unanimity manifested on the occasion between the several denominations of christians then present, especially the ministers, will, it is hoped, be long remembered and lead to the happiest effects." May a larger measure of divine influence be imparted to all who are engaged in this great cause, that they may labour with more zeal and piety, and that the pleasure of the Lord may prosper in their hands! E. C.

BIRMINGHAM.

All who are acquainted with the history of our Mission are aware that it was, at the very commencement, most kindly and liberally assisted by the friends in Birmingham. From that period to the present, the same spirit of cordial attachment and zealous support has been displayed; and under its influence, an Auxiliary Society on a larger scale than has formerly existed, so as to include the neighbouring churches, has recently been formed there. For this purpose, a number of ministers and other friends assembled at the meeting-house in Cannon-street, on Tuesday, September 2, when the Society was formed, to be denominated, "The Auxiliary Baptist Missionary Society for Birmingham and its vicinity." The business of the meeting was conducted with great unanimity. Mr. Owen Johnson was requested to act as Treasurer; and the Rev. Isaiah Birt and the Rev. Thomas Morgan as Secretaries. We congratulate our friends in this district on the formation of this Auxiliary, and anticipate, from the growing interest excited among the numerous churches comprised within its limits, that it will prove very efficient.

WEST YORKSHIRE *ASSISTANT SOCIETY.*

The first Anniversary of the West Yorkshire Assistant Baptist Mission-

ary Society was held on Tuesday and Wednesday, the 23rd and 24th of September, in the Baptist meeting-house, Bradford. On the evening of the former day, the Rev. J. Cockin of Halifax preached from Gen. v. 24. On Wednesday morning, Mr. Philippo, who had been for some time pursuing a preparatory course of study in the Theological Institution at Bradford, and who is now about to sail for Jamaica as a Missionary, was designated to that solemn and important office. The Rev. B. Godwin introduced the service, Dr. Steadman delivered the charge from Eph. iii. 8, and the Rev. J. Mann offered up the designation prayer. In the afternoon, the Rev. John Mack of Clipstone preached from Acts xiii. 47. In the evening, the public meeting was held, G. Rawson, Esq. of Leeds in the chair. Various addresses were delivered by ministers and friends present. The whole of the meetings were well attended and highly interesting. The several collections made in aid of the funds of the Society, at the close of the services, amounted to £48 5*s*. 6*d*. which with the receipts of the year will make the income of the Society £437 13*s*. 2½*d*. This sum does not include remittances made to the Treasurer of the Parent Institution by churches and associations which, though included within the limits of the Society's operations, are not formally connected with it. J. A.

HULL,

And East Riding of Yorkshire.

The first Anniversary of the Assistant Baptist Missionary Society for this district was held in George-street Chapel (Hull), on Monday evening, September 29. The chair was taken by A. Turnbull, Esq. M. D. and in the course of the evening a variety of animated and appropriate speeches were made by the Rev. Messrs. Thonger, Blundell, Cameron, Gilbert, Leslie, Greenwood, Berry, and Morley; and also by Messrs. Greenwood, Henwood, and Rust.

Considerable interest was excited by the references made by the respective speakers to the lamented decease of Mr. Ward, who commenced his religious profession at Hull, more than thirty years since, and who had lived in habits of friendship and correspondence with some of the friends there ever since.

The various collections at this anniversary, including a donation of Ten Guineas from Thomas Thompson, Esq. (who was prevented by indisposition from attending,) amounted to £86 13*s*. 1*d*.

AUXILIARY SOCIETY

For Part of the Western District.

The Sixth Half-yearly Meeting, of the Baptist Auxiliary Society, for Part of the Western District, was held on Wednesday, September 17, at Collumpton, Devon. On the preceding evening a preparatory sermon was delivered by Mr. Wayland of Lyme from Gal. iii. 13, *Christ hath redeemed us from the curse of the law, being made a curse for us.* Mr. Fry of Hatch commenced, and Mr. Glanville of Taunton concluded the service with prayer. Assembled the following morning at Eleven. The services were commenced with reading the scriptures and prayer by Mr. Clarke of Taunton, and Mr. Claypole of Upottery, when Mr. Winterbotham of Shortwood preached from Phil. i. 12, *But I would ye should understand; brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.* This truly excellent discourse, replete with information, piety, and benevolence, produced a deep impression, while the preacher successfully proved, that the gospel was the greatest blessing which God has bestowed upon man, and that its propagation is the most interesting and important work carried on throughout the whole world. Mr. Button (Wesleyan) concluded with prayer.

The public meeting of the society was held in the evening. Mr. Winterbotham presided. Several resolutions, recommending the adoption of measures likely to ensure increased exertion in favour of Missionary objects, were moved and seconded by Messrs. Sharp, Button (Wesleyan), Wayland, Crook, Horsey, Viney, Baynes, Clarke, Hellings (Independent), and Humphrey.

At no time since the formation of this Auxiliary, have we witnessed a greater degree of interest, liberality, and enlightened philanthropy, than were elicited on the present occasion. From the benevolence and zeal that pervaded these interesting services, it is sufficiently evident, that in proportion as the object of Missionary effort is definitely understood, it will produce a correspondent exertion in its

favour. Amongst the numerous plans benevolence has devised for this hallowed purpose, few have higher claims than meetings of the above description. These, by a process peculiarly their own, bring into an harmonious and powerful co-operation, energies that, in all probability, but for such an impulse, would have laid dormant; while, at the same time, they cherish a compassionate feeling towards the morally destitute in our own circles, that in its influence becomes of the greatest practical benefit. May their interest and utility increase till "All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him." J. S.

Foreign Intelligence.

MOORSHEDABAD.

Extracts from Mr. Sutton's Diary for January, 1823.

January 1. Another year of missionary labours has commenced in India to-day. Oh that this may be a year of great self devotion and success in my Master's work, and if called to render an account of my stewardship, may I be found faithful! This evening preached at Berhampore, from Matt. xii. 35, *Walk in the light lest darkness come upon you.*

2. Assembled with the Hindoos on the side of the river. The conversation was chiefly on the nature of God. They believed that God was influenced by desire, lust, and passion, in the same manner as men, and enforced their belief by the example of their chief deities, Krishnu and Ram. I replied, that Krishnu and Ram were only deified heroes, and by no means the characters by which we could judge of God; I then mentioned the nature of God as described in Holy Writ as a spirit, as holy, just, and true, and desirous of saving man by the gospel of Christ. Afterwards a brahman frequently took up the conversation, and began to upbraid and ridicule many of the present popular superstitions, and especially that of worship to Krishnu.

3. In my walks this afternoon, I spoke to several on the evils flowing from the introduction of idolatry into the world. To this they replied, that they could form no idea of a spirit, and consequently a form or image of the Deity was necessary; neither could they approach the Supreme Being themselves, and therefore they worshipped inferior beings as the means of union with the Supreme. Moreover, as in a national government, many officers of state were necessary, so the gods they worshipped were employed in the management of the universe, and to them alone prayers were to be addressed. To this I answered, that things unseen were not to be compared to those seen; man was a being of feeble powers, and in a human government assistance was requisite for the sovereign, but it was degrading and inconsistent with reason to suppose, that, if there was a Supreme Being, he would not, and did not, direct the affairs of that universe which his hands had formed.

5. Baptized ten persons in the chapel at Berhampore; preached morning and evening, and administered the Lord's supper. My mind was greatly refreshed by the exercises of the day, and in seeing the kingdom of God increase in the world.

6. Visited the bazar, at Berhampore, and collected a small congregation, to whom I spoke on the necessity of holiness of heart as the means of acceptance with God, and that this holiness could only flow from faith in the gospel of Christ. To this they replied, that we did not appear more holy than others, and that there were different ways to heaven, and they only wished to follow in the way of their fathers.

7. Visited a fair held near a temple of Kalee. Upon my arrival at the place, many who had before seen me, came round my palankeen, asking for tracts, and making many inquiries. I proceeded round the fair, distributing tracts and speaking to the assembled crowd till evening. One instance of gross ignorance much surprised me. I asked an old grey headed idolater if he could suppose that the image of Kalee dancing upon the body of her husband with a necklace of human skulls, was a proper object of rational worship; and he, with the greatest indifference, replied, Yes; for she was the mother of creation, and the wife of the Creator.

8. Several Hindoos were inquiring of me to-day how they could forsake sin; for, said they, we are all directed by fate, every thing is decreed, whether sin or holiness. To this it was replied, that they never spoke of fate when seeking the things of this world, and why mention it when exhorted to the works of righteousness

and peace? God forced no one to do evil, they did it of their own accord.

9. Had a long conversation with some brahmans concerning the person of God. They urged that there were only two principles in nature, and that these were uncreated, namely, matter and spirit; and that wherever life existed, whether in gods, men, or beasts, there was a part of this uncreated spirit, and consequently that our spirits were not created of God, but parts of that great spirit which is denominated God, and that the highest object of man is to be again united or swallowed up in this spirit; to all this I replied, that our weakness, ignorance, and sin, greatly militated against such an opinion, and that it was much more reasonable to consider our spirits as the creation of God than parts of himself.

10. Several persons employed in the Custom-house were mentioning to-day their reasons for the worship of idols —when they saw an idol it was something, they said, which they could comprehend. I asked them what idea they gathered? God was a spirit, eternal, unchangeable; but all these were the images of creatures subject to dissolution like men. Hence one is deprived of his head at his birth (Goonesha), another lost his teeth in war, and some lost blood in battle and became insensible, others died under the weapons of hunters. They might worship those images for ever, and yet be as ignorant of the true God as at first.

15. Visited Katra. Several were rather insulting; one asked me, If the gospel was true, why did not Christ exalt all his worshippers to riches and honours? Another inquired if I was not mad? A third, if I could show him Christ? If so, he would believe in him: otherwise they were determined to follow those images which they could see.

17. Witnessed other instances of the way in which men deceive their souls. One Hindoo told me there was no occasion for him to attend to the concerns of his soul, for he was employed in ferrying bodies across the Ganges to be burnt, by which means they were saved, and some one would do the same for him. Another replied, the gospel must prevail, but he wished others to embrace it first; and a person near the last speaker said it was no great consequence; if in this life he sinned, he should only have to pass through another birth to atone for it.

19. Preached twice at Berhampore.

20. I have often been asked if we do not believe the Ganges to be an object of worship, on account of our presenting it in our courts of justice, as that upon which oaths are made. To-day the same question was put to me, which I answered by stating, that to Musselmans the Koran was given, to Christians the Bible, and to Hindoos the waters of the Ganges, not because of the truth of the former and the latter, but from immemorial custom. This is one evidence of the caution Europeans ought to use, lest they countenance idolatry. I have been so fully convinced of this, that when I attend any of the Heathen assemblies I scarcely ever go near the idol, because they are likely to suppose that I countenance it by my visit.

Scottish Missionary Society.

We have great pleasure in stating, that recent advices from the Missionaries at Astrachan, connected with this Society, contain a most interestin account of the conversion of a learned young Persian of considerable family, named Mirza Mahomed Ali, whose father, until a few years ago, held the office of chief cazy, or judge, in the city of Derbent.

The change in the mind of this individual appears to have been gradual, and to have resulted from a careful examination of the truths presented to his notice in the conversation of the Missionaries. He has been exposed in consequence to much contumely and reproach, and has also been confined, and beaten with great severity. The Missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by soliciting the aid of the civil governor, by whose authority he has been lodged in safety in the Mission-house.

The whole account is far too long to be transferred into our scanty pages, but we cannot omit transcribing the following extract, which unfolds the nature of the trials to which this convert has been exposed, and the truly christian state of mind in which he has endured them.

"Upon inquiring of Mahomed Ali, as to the state of his mind during the time he had been confined by his father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse

to which he had been exposed—that his tongue was quite tired by the perpetual discussions which he was obliged to enter into with crowds of Persians who visited at his father's—that God had indeed been a mouth and wisdom to him; for that upon no one occasion had he not been able to give them such answers, as they could neither gainsay, nor resist: so that the father declared to his son, 'the devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our prophet and become Christians.' The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him, for the purpose of arguing with him, and after giving him many bad names, began to pray to that God who neither is begotten, nor begets, (this is one of the distinctive titles of God by Mohammedans,) that before this week was ended, he would shew his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, You have now prayed for me, I shall pray for you—and raising his hands and his eyes to heaven, he entreated that God in his mercy would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he was done, he added, You have called me by many hard names, and you know that if you had done so a few weeks ago I would have broken your mouth for it; but now they produce no such irritable feelings; I am able to bear them all. We have no doubt that the meekness he has all along displayed will have a strong impression upon the minds of those who have had intercourse with him. When he came to us, he said his head was still painful from the blows he had received from his father; and added, I have suffered much since I saw you, but Christ suffered much more."

SALATIGA.

From our worthy Missionary, Mr. Bruckner, we have lately received a continuation of his journals, together with a letter, dated April 29th last. From the former we hope, ere long, to publish a few extracts. In the latter, after acknowledging the receipt of various communications from the Society, he adverts to the important work of the Javanese translation, in which he has been so long engaged. We learn, with great pleasure, that he has been encouraged by some kind inquiries on this subject, from the Netherlands Bible Society. After mentioning this, he proceeds—

I have written to that society in reply to their kind letter, and have sent them a copy of St. John's gospel. In the same parcel I have forwarded a letter to you, and one copy of the same gospel, which I hope you will receive.* As the press is now arrived, I shall have soon the ink to make a copy with it of one part of the New Testament. Perhaps it might be best to print at first, merely one of the gospels for distribution, and I think that the gospel of John would be best, as containing the greatest number and strongest proofs for Christ's divinity. Should the Committee not entirely approve of this plan, I beg you will have the goodness to inform me of it. I have also several tracts in this language, two of them containing merely a number of scriptural texts on each article on the christian doctrines, of which I shall get some printed too.

The Lord has hitherto enabled me to go on as usual, and to go as much among the natives as my strength and the weather would permit, although I regret much that it could not happen so frequent as I wished, on account of the vast deal of rain which has fallen in this rainy season. I have now and then been encouraged by a small beam of hope respecting my cause with the natives, although I do not yet see, that the seed in reality bears fruit amongst them. Yet I am assured, that when that great Paraclete, who works effectually, shall come nearer to the hearts of these people, who are now like dry bones, they will be made alive to God. I feel my insufficiency, yea, my nothingness, more and more, for the work, but this makes me to look up merely to Him for aid and strength, who has said, "I shall not leave nor forsake thee." I have discovered that the gospel begins now to be understood by some natives,

* This has not yet arrived.

to whom I have talked repeatedly on the subject. This I observed lately when I spoke to a company, among whom was a priest, who could not immediately understand what I spoke of Christ, when a man present explained it in such a manner to him, that I perceived he had entered with his thoughts into the gospel. I have forwarded my journals regularly to you, and I hope they may come safe to your hand; from them you will see, that little progress has been made in the work, but one thing added to the other, I would still entertain a faint hope of final success.

After stating some particulars respecting the mode of his drawing on the Society, he adds in that spirit of conscientious watchfulness over his expenditure, of which we could mention many other proofs—

I shall lessen my draft for each month £6, because I find that I can do with so much less. Should my school become more prosperous in future, I hope to lessen my draft for so much on the Society as the income of the school will amount to. That my school can become very prosperous, I have little expectation under present circumstances, and especially because I cannot devote so much time to it as the people perhaps expect I should devote, without encroaching on my time for Missionary exertions. But as I am obliged to devote some time for instructing my own children, I considered this as a proper reason amongst others to begin a kind of school, but especially with this view, to meet the expenses of the Society on this Mission in some measure, and should my hands be strengthened, we might perhaps have a boarding school in future.

KINGSTON.

It is with deep regret we announce that the continued and increasing illness of Mrs. Coultart has rendered it necessary for her to return to England. She will be accompanied by Mr. C. who, however, hopes very speedily to go back to his important station. Mr. Godden, also, is expected home on the same account. Under these afflictive circumstances, the departure of our young friends, Phillips and Phillipo, who will probably embark about the 27th instant, (October,) seems peculiarly seasonable, to fill up the vacancies thus occasioned by a wise, though mysterious Providence.

TARTARY.

The following interesting account of a Baptist Missionary, who has gone from Switzerland to carry the glad tidings of salvation into this wild and extensive region, has just been received by the Secretary, from his friend the Rev. W. H. Angas, now, and for some time past, engaged in visiting the numerous churches of our denomination on the Continent of Europe.

Basle, Sept. 24, 1823.

In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Schlatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of a merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care for his soul, was blessed to his conversion. As he rose in years he was accustomed to read missionary intelligence with great avidity. As he read, he felt a growing interest in the Lord's work among the heathen, until at length this came to a burning desire, that one day He might open a door for *him* also into the wide fields of Missionary labour. His prayers to this effect were, after some years, graciously answered, so that he found himself at liberty to apply to the Missionary Institution here for admittance as a student. But as he had embraced the sentiments of Adult Baptism, he could not, consonant with the rules of the institution, be taken upon its establishment. For the great regard, however, the directors had for his character, and respect for his natural capacity for the work, they liberally paid his travelling expenses to Tartary, where it was in his heart to go, among the Nogaïen tribe, as their missionary. Being shut out from pecuniary support from all Missionary institutions on the continent, he hired himself out as a groom,

and house servant to a Tartar chief, by name Abdullah. By this means he thinks to be able to live until he acquires the language, while he has the best opportunity of becoming acquainted with the Tartar character in all its bearings, and recommending that gospel which he hopes soon to be able to preach to them, in a speaking life and conversation. He has it seems, enjoyed a liberal education, and has by nature a constitution of body, for hardihood, and robustness, seldom perhaps or never equalled. Indeed in the possibility of his one day being called to this work, he had for years previous, prepared himself for enduring hardness and bodily privation in every possible way. For some years he has never slept in a bed, nor drank any thing stronger than water. The extraordinary decision and consistency of his character, his unassuming modesty, and deep piety, have already won many hearts to him, on his way through the Prussian states, particularly wherever he met with the friends of Jesus.

In the city of Konigsberg, where he called, and where the excellent of the earth are not a few, he appears to have been well received; and I find by the last Missionary accounts from that place, that the Konigsberg Branch Society, Auxiliary to the Berlin Missionary Institution, had remitted him fifty dollars, about £9 sterling, by way of rendering his situation more tolerable, and cheering his solitude with this token of their love. On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where indeed are all his relations. I availed myself, therefore of the opportunity to make proper inquiry concerning his character, and found in every quarter where I asked, all to agree with what I had heard elsewhere, and even much more to his credit. I visited his mother, who is truly a mother in Israel, and who is maintained by her two other sons, in business in St. Gallen. I also called on his aunt, who is considered as the Mrs. Hannah More of Switzerland, and is living in St. Gallen with a numerous family. I found among other things that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit which will give a further insight into his character. His affection for his mother (some years since a widow) is almost proverbial in St. Gallen. She was visited with an indisposition which threatened her life, and conceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his master, Abdullah, and obtained his permission to return. He set off therefore the same day, a journey of near one thousand English miles, without any other means than faith in God, except that his master, who shed a tear at parting with his servant, gave him one of his best horses out of his stable. If he brought him back it was well; if not, it was no matter. The horse he sold on the road, and sent back the whole proceeds to Abdullah. This, however, though well intended, and done from motives the most noble, gave his master great offence at first, as he took it for a want of confidence in his friendship. Thus he walked by faith, literally, nearly all the way home, and found his mother recovered, though the utter astonishment of seeing her son so soon, from so immense a distance, was almost too much for her at first. After spending a few weeks with his mother, he returned to his Tartars again, in the same manner as he had left them, and in due course, his friends were gladdened in heart by a letter from him, announcing his safe arrival at his post again, all well.

It does not appear that D. Schlatter came by his sentiments in favour of adult baptism, in any other way than simply reading the scriptures, and considering the subject for himself. It seems also, that he has been the instrument of awakening the attention of several young men of his acquaintance, to the subject of evangelical truth in St. Gallen; a place once as renowned for the light and life of real religion, as it is now for the absence of it. His sentiments as to other parts of divine truth, are, as far as I can learn, Calvinistic.

Our readers will not be surprised to learn, that the Committee have taken immediate measures to open a correspondence with this newly discovered Missionary, which may probably lead to a connexion between him and the Society.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Cornwall, Auxiliary Society, by Rev. Edmund Clarke—			
Truro Branch 48 2 1			
Penzance 33 5 5			
Redruth 37 14 8½			
Helston 26 0 3			
Falmouth 46 14 8½			
	191	17	2
Newbury, Collections and Subscriptions, by Rev. James Hoby	38	19	7
Thame, Mission Box, by Rev. Mr. Wiffen 1 7 2½			
Collected by Miss Jane Tomlinson 1 0 0			
	2	7	2½
Mr. Thomas Arnold, *Sevenoaks*, by Rev. Thomas Shirley ..Don.	50	0	0
E. S. Jun. at Sir John Perring's & Co.	10	0	0
Aberdeen, Auxiliary Society, by Mr. Thomson	9	17	11
Princes Risborough, Moiety of Subscrip. and Collect. 6 11 2			
Do. of Collection at Bledlow Church 2 12 6			
	9	3	8
Scarborough, Collections and Subscriptions, by Mr. C. Hill ...	46	8	0
Thrapstone, Ditto, by Mr. I. I. Stevenson	21	0	1
Portsea, Portsmouth, and Gosport, Ditto, by Rev. G. Pritchard	85	5	9
Western District, Auxiliary Society, by Rev. R. Horsey—			
Collumpton (at Half yearly Meeting) 10 9 0 — Prescott 1 12 7½			
St. Hill 0 15 0			
Crewkerne ..... 2 0 0 — Taunton & Bathpool 8 9 7			
Hatch ..... 5 16 1 — Yeovil 1 0 0			
Loughwood ..... 0 10 0 — Sundry Subscriptions 5 2 0			
	35	14	3
Yorkshire, West Riding Assistant Society, by Michael Thackrey, Esq.—			
Bradford (*including Collect. Sept. 24*) 73 3 5 — Hebden Bridge 3 4 6			
Keighley 5 0 0			
Bramley ..... 3 11 6 — Salendine Nook 34 14 6			
Gildersome ..... 4 2 0 — Various Subscriptions 3 2 0			
	126	17	11
TRANSLATIONS.			
West Allerdean, near Berwick, Baptist Church	3	0	0
North Staffordshire, Auxiliary Society, by Mr. Kennedy	21	0	0
Paisley and East Renfrew Bible Society, by Rev. James Burns (*including £6 from the Abbey Parish Female Auxiliary.*)	50	0	0
Aberdeen, Philan. Association, Nether Kirkgate, by Mr. Thomson	5	5	0
Irvine, by Rev. G. Barclay, Auxiliary Bible Society 5 0 0			
Female Ditto 5 0 0			
	10	0	0
G. I. *Dunfermline* ..... Donation	5	5	0
Richard Phillips, Esq. *Swansea* ..... Donation	5	0	0
SCHOOLS.			
James Gorst, Esq. *Somers Town* ..... Donation	20	0	0
G. I. *Dunfermline* ..... Donation	5	5	0
Richard Phillips, Esq. *Swansea* ..... Donation	5	0	0
FEMALE EDUCATION.			
Glasgow, Ladies' Society, by Mrs. Buchan, Treasurer, (Mrs. Deakin, Secretary)	250	0	0
Stirling, Ladies' Society, by Mrs. Dr. Smart	25	17	0

N.B. Two Sums, one of £5, and another of £55, were paid into the Banking House of Sir John Perring & Co. on account of the Society during the month of September, but no names having been given when the payments were made, it is of course impossible to know from what quarter these contributions have been sent. The Secretary begs leave to repeat his earnest request, that whenever monies are paid at the Banking-house, particulars may either be left there, or at the Society's House, No. 6, Fen-court, Fenchurch-street.

London: Printed by J. Barfield, 91, Wardour-Street, Soho.